

THE PURPOSES AND PERFORMANCES
OF LUTHERAN CHURCH-MISSOURI SYNOD COLLEGES:
A STUDY OF FOUR CASES

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Donald R. Just
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Donald R. Just

This dissertation, written by

Donald R. Just

*under the direction of his Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
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requirements for the degree of*

DOCTOR OF PHILOSOPHY

Faculty Committee

Allen J. Moore
Chairman

Sam W. Rhoades

Thomas R. Hare

Date May 4, 1981

Joseph C. Hough

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ABSTRACT

The history of church-related higher education is a story of both continuity and change in institutional purpose. A review of the literature on higher education reveals considerable concern over the effects of change in educational orientation, but little descriptive data on the nature of such change or its effects on institutions. This study is viewed as a starting point for addressing the concern over change in purposes of church-related colleges vis-a-vis the sponsoring church.

The purpose of this study is two-fold: to derive from the literature on church-related colleges and in particular Lutheran colleges the motives for their establishment and maintenance and to describe how four colleges of the Lutheran Church - Missouri Synod with ostensibly different purposes manifest those purposes in publications, programs, and support services. By means of descriptive case-study methodology, the study compares two colleges with high ratios of professional church work students (church vocations colleges) with two colleges enrolling low ratios of professional church work students (church colleges).

The study analyzed institutional "Statement(s) of Purpose" together with Lutheran Church/College Covenants in order to determine the purposes currently perceived by the sponsoring church body and claimed by the colleges. Five

purposes were found to have remained constant over time and among institutions. These five were generalized as currently relevant for Lutheran colleges in America. They were the following:

- The declaration of a Lutheran/Christian stance.
- The expression of a Christian point of view in the educational process.
- The provision of co-curricular programs and religious activities which realize the Lutheran understanding of Christian commitment.
- The provision of resources which support the ministries and programs of the regional church constituency.
- The provision of an alumni actively involved in the life and work of the denomination.

The five generalized purposes became the basis for research questions and the focused interviews. A pilot study was conducted to simulate an institutional visit and further refine the research instrument. Personal visits, three days in length, were made to each institution. Each college was described in terms of how well the five purposes were demonstrated. A summary judgment was made about the fulfillment of the purposes by each institution.

The differences between the two types of colleges were found to be significant on two out of five purposes. A hypothesis which held that there would be no major differences

between the two types was not sustained. However, despite the differences, both types of colleges were found to yield important benefits for the sponsoring churchbody.

Three conclusions have been made:

(1) All five purposes derived from the literature were fulfilled to some degree at each institution.

(2) Educational orientation and program enrollment ratios affected the extent to which some of the purposes were carried out.

(3) Factors other than enrollment ratios and educational orientation were more significant in the manifestation of some purposes.

CHAPTER I

INTRODUCTION

Private colleges are confronted with a serious dilemma: compete with public tax-supported institutions for students by offering similar programs and thereby place into jeopardy their claim to distinctiveness, or remain steadfast to their well established programs which set them apart but compete for students within a limited market.¹ Many private colleges are making the choice for change as evidenced by liberal arts colleges adding "career programs"; two-year colleges becoming four-year colleges; four-year colleges adding two-year degree programs; church-related colleges disengaging from relationships with sponsoring churches and becoming independent and; single-sex colleges becoming coeducational.²

Expanded missions are usually carried out with the expectation of appealing to a broader range of potential student applicants and thereby increasing both enrollment and revenues. However, in so doing, they enter a marketplace

¹"Public" and "private" differ in mode of control, institutional affiliation and support. "Private" may be either sectarian or non-sectarian.

²Harold L. Hodgkinson, Institutions in Transition (New York: McGraw-Hill, 1971), chapter two.

in which public institutions are generally able to offer programs at considerably lower cost to the student. In the process, the private institutions, which have "defended" the higher cost with the claim to be "special", surrender much of their distinctiveness.³

Church-related colleges, by virtue of their church ties and institutional policies, contribute significantly to the diversity of American higher education. Unique educational and academic environments are often lost as they broaden their missions. Such losses are indeed unfortunate. Howard Bowen and John Minter see the matter as critical:

One major question . . . [is] whether, in the struggle for survival, the basic integrity of private colleges and universities is threatened. With the growing intensity of competition for students and funds, are they being forced to respond to market forces in ways that impair their distinctiveness, their academic excellence, their concern for human scale and individual personality, their commitment to liberal learning, their role as a sanctuary of academic freedom, their position as standard-setters? It would be a hollow victory if the private

³Keeton believes that the primary contribution of private higher education in America has been quality based on distinctive philosophies and distinctive resources. This has been possible because of advantages inherent in the nature of private colleges: 1) freedom to orient life and curriculum to a philosophical or religious perspective, 2) opportunity for curricular and instructional achievements which derive from distinctive student characteristics, capital resources, or other assets and 3) the freedom to undertake socially needed but risky or unpopular innovations. Morris Keeton, Models and Mavericks (New York: McGraw-Hill, 1971, p. 21.

sector were to survive and even prosper financially at the expense of giving up the characteristics that make their survival important.⁴

A. BACKGROUND OF THE PROBLEM

It was perhaps only a matter of time before even the "Concordia System" owned and operated by the Lutheran Church Missouri Synod would undergo many of the changes in educational orientation described above. The Lutheran Church-Missouri Synod, unlike a vast majority of the denominations, has kept its colleges as "organs . . . that adhere to a sharply defined orthodoxy differing in some special regard from the general run of religious thought."⁵ The Concordia system less than a decade ago was described as a:

. . . multicampus university with individual boards of control and supervised by a central Board of Higher Education that is similar to a state governing or coordinating board . . . students flow smoothly from junior colleges to senior colleges and then, for most, into the service of Missouri Synod Churches, for others

⁴Howard Bowen and W. John Minter, Private Higher Education (Washington: Association of American Colleges, 1975), p. 79.

⁵Merrimom Cunningham classifies Missouri Synod colleges along with colleges of the Mennonite Church, the Church of Christ and the Seventh-day Adventist Church as "embodying colleges" in Robert R. Parsonage (ed.) Church-related Higher Education (Valley Forge: Judson Press, 1978, p. 26.)

into two graduate programs and seminaries.⁶

The American institutions in the "System" consisted of eight junior colleges, three four-year colleges, one senior college and two seminaries in 1970. The twelve colleges enrolled just over six thousand students of which 86% were preparing for professional church work careers. The denomination spent a quarter of its entire national budget on higher education. Synodical subsidies amounted to 44% of the average college operating budget and nearly 100% of the capital expenditures.⁷ Indeed, it appeared that the combination of support and control by the church-owner would protect the system from the changes taking place throughout most of private higher education. However inflation, decreasing enrollments, a shrinking job market for graduates, especially in the teaching profession, would change the "System" as well.

⁶Francis C. Gamelin, in Resources for the Future (Washington: Lutheran Educational Conference of North America, 1971), p. 13.

⁷Statistical data on Missouri Synod colleges used here is taken from Lutheran Church-Missouri Synod, Statistical Yearbook (St. Louis: 1971, 1978).

B. STATEMENT OF THE PROBLEM

The changes which have occurred have moved the system away from its historical purposes. The Church-owner is now wondering to what extent it ought to support whatever missions now exist for its schools. The changes have been great. In the relatively short time of a decade, students no longer "flow smoothly from junior colleges to senior colleges." Most of the junior colleges have become four-year colleges and now compete with sister schools for students, programs and synodical monies. Total enrollments for the colleges in the system have dropped below five thousand. General education students constitute 43% of the total enrollments. Perhaps more significantly, on five campuses the majority of the students are in programs other than church work programs.

The Lutheran Church-Missouri Synod has throughout its entire 140 year history generously supported its colleges and seminaries. It established a network of schools, junior colleges, teachers colleges and seminaries to fulfill one of the founding purposes of the Synod - "training ministers and teachers for service in the Evangelical Lutheran Church."⁸

⁸"Articles of Incorporation," in Lutheran Church-Missouri Synod, Handbook of the Lutheran Church-Missouri Synod (St. Louis: 1979), Article II.6.

For many years it was reasonably efficient to operate such a network of small schools. However, the Church is now feeling the fiscal burden that comes with maintaining a single-purpose system at that many locations. Most can no longer be efficiently operated at their small size. The Church's present needs for professional church workers could probably be carried out at three of the locations instead of fourteen. The choices which the Church faces are: 1) close some colleges, 2) maintain all and continue to face severe deficits or 3) allow the colleges to seek new programs in an effort to attract new students and new revenues and thereby become more efficient.

The Board for Higher Education has recommended the last option to the Church's 1979 National convention. The Board's "Report" acknowledged the changes which have taken place and essentially confirms the demise of the single-purpose system. The Board noted that in the past "attempts to realign the system through consolidation and/or closing schools have met with limited success." Further,

Reality suggests that such adjustments are not the manner in which the Synod of the schools anticipate having problems solved. Synodical actions suggest that the members of the Synod want to keep the schools we have and use them to full capacity by broadening their purposes and the scope of their programs.⁹

⁹Lutheran Church-Missouri Synod, Convention Work-book: 53d Regular Convention 1979 (St. Louis), p. 164.

The Board in coming to its decision developed several postulates. Two postulates depart radically from any previous positions taken by the Board or the Synod.

1. The synodically prescribed purposes can best be fulfilled as the synodical schools also address local purposes and needs.
2. Making Christian education available for all its young people is a valid objective for the Synod and an appropriate purpose for the synodical schools.¹⁰

Economic, social and political considerations ("realities" according to the "Report") have forced the Church to re-evaluate the worth of a collegiate educational system. The system has been found to be overall inefficient and no longer functioning as a single-purpose system. The theological and ecclesiastical rationale which undergirded the system is obsolete. The schools need broader purposes and programs in order to be given a reasonable chance at survival; however, purposes which merit the continued support of the Church or the chance of survival may not even be reasonable.

New and broader purposes which merit the Church's continued support must remain somehow theological or at least ecclesiastical. Thomas Trotter insists that church-related colleges take seriously a theological basis.

¹⁰Ibid., p. 165.

The "purpose" of these schools is deeply and inextricably related to reflection on the "purpose" of God. That is the heart of the "theological" rationale for church institutions. Therefore, the clarification of the future of these schools is a theological task from the point of view of church structures.

Theology may be defined as reflecting upon the nature of God and speaking about God in intelligent and faithful ways."¹¹

The church's involvement in education exists partly to meet certain of its needs or, depending on circumstances, the needs of society: the need to hand on a tradition, the need for a place for theological reflection and a place to train the church's professionals and perhaps even its elite. These needs have not wholly disappeared. In addition there are other drives inherent in the Christian faith which impel the church's involvement in education: the desire to make theology and life more intelligible to the faithful and

. . . the impulse to share the passion for wholeness, healing and human dignity which animates a healthy church and can rightly shape education when it is understood as a spiritual task reaching beyond mere adjustment of students to prevailing demands of society.¹²

¹¹F. Thomas Trotter, "A Theological Basis for Higher Education" Occasional Papers, (Nashville: Methodist Board of Higher Education and Ministry) I, 5 (1975), p. 2.

¹²Richard Baepler, "Nourishing the Saga" in Richard Baepler and Arthur L. Olsen (eds.) The Quest for a Viable Saga (Valparaiso, IN: Association of Lutheran College Faculties, 1977), p. 132.

Change brings with it uncertainty, as well as new opportunity. Some LCMS colleges have added programs and enrolled high ratios of general education students. They see change as opportunity for growth or at least significant survival. Many Church educators, especially those who have resisted modification of the system in the past, question whether the changed orientations of some colleges will yield the kind of educational benefits which make it worth the Church's continued investment in them.

C. PURPOSE OF THE STUDY

The purpose of the study is two fold: to derive from the literature on church-related colleges and in particular Lutheran Colleges the motives for their establishment and maintenance as church-related colleges and to describe how colleges of the Lutheran Church-Missouri Synod with ostensibly different purposes manifest these purposes in publications, programs and support services. By means of descriptive case-study methodology, the study compares two colleges with high ratios of professional church work students (church vocations colleges) with two colleges enrolling low ratios of professional church work students (church colleges).

D. CONCEPTUAL OR SUBSTANTIVE ASSUMPTIONS

A number of assumptions exist which operate as postulates for this study. It is important to state them for the research to make sense, however it is not necessary to demonstrate their validity in this study. Among the assumptions are the following:

1. The question of financial and human resource support for higher education by the Church is essentially a reflection of the degree to which educational institutions are viewed as proper extensions of the work of the Church. Distribution of funds by the Church is made on the basis of value placed on the activity.

2. The Church as owner and operator of the colleges has the right to insist that objectives set down by it be met. The partnership between the Church and its colleges can in a sense be seen as a paradigm of the Church's interest in religious education.

3. The relationship between the Church and her colleges is a special one - based on mutuality of purpose. Mutuality suggests an interdependence in which the college and the Church are not the same, but work together.

4. Aims and purposes of church-related colleges are frequently defined in theological language and therefore the relationships, at least in a formal way, operate on that level. However, purposes are also determined by social, cultural, economic and political considerations. Purposes which emerge out of such realities are valid and defensible in terms of legitimate self-interest.

E. DELINEATION OF THE RESEARCH PROBLEM

Where does one attack a problem of this magnitude? A wide range of issues surface. Should the Church be in higher education at all, especially since public education has pretty well taken over the responsibility for filling that social need? Is campus ministry a less costly yet sufficient way of ministering to the spiritual needs of the Church's youth in higher education?

What happens to the denomination's historic posture of controlling its institutions, especially as they begin to serve other constituencies? The matter of control has its basis in the Church's emphasis on doctrinal purity and concern for proper doctrinal indoctrination of its followers. Broader purposes and programs will certainly bring onto the campuses faculties and students with differing educational orientations. Will there be a problem with the critical mass?

What about changes which will occur in the academic and social environments of the campuses? There are studies which indicate that some institutions which have undergone policy changes have experienced declines in academic quality and campus morale.¹³ Will broader purposes have a negative effect on the religious or Lutheran character of the Concordia System?

Changes have already taken place in the academic and social environments of synodical colleges. As noted earlier, some of the colleges have added "career programs", expanded general education programs and generally attracted a broader range of students. Church work students on some of the campuses now make up only a minority of the students. Other synodical colleges have maintained programs and student bodies which remain largely church-work oriented.

This researcher believes that the best starting point for addressing the above issues is to describe the "educational worlds" as they presently exist in order to determine if, in fact, changed programs and changed student body ratios have brought about two "different" educational worlds. Such descriptions make it possible to compare the ways in which educational purposes of benefit to the church are

¹³Richard E. Anderson, Strategic Policy Changes at Private Colleges (New York: Teachers College Press, 1977).

carried out on campuses with differing church-work enrollment ratios.

Descriptive case-study methodology is used to identify institutional characteristics and patterns of interaction and bring to light processes which can be given more attention by subsequent research. "Descriptive research does not create laws and conclusions beyond the subject matter described," but it does provide "clues for subsequent research to pin down and generalize."¹⁴

F. QUESTIONS TO BE ANSWERED

When the purpose of the research is to get a description of an area, it is appropriate to raise questions, especially when the inquiry is directed at an area about

¹⁴Julian L. Simon, Basic Research Methods in Social Science (New York: Random, 1969), p. 53. Research authorities do not always agree on what constitutes "descriptive research". It is used in the literal sense of describing situations and events. There is also a broader sense which includes all forms of research except historical and experimental. In this study it is used in a broader context and has as its purposes: 1) to collect detailed factual information that describes existing phenomena, 2) to identify problems or justify current conditions and practices and 3) to make comparisons and evaluations. Stephen Isaac and William B. Michael, Handbook in Research and Evaluation (San Diego: EdITS, 1971), p. 18.

which many unknowns exist.¹⁵ The primary objective of the study is to compare how selected church vocations colleges and church colleges yield for the church important and worthwhile educational benefits. The following list of questions addresses that issue:

- What purposes do the colleges currently serve?
- How do the purposes served by church vocations colleges differ from church colleges? In what ways are they similar?
- In what ways have the institutions with changed educational orientations become new resources for the fulfilling of synodical educational objectives?
- How are purposes manifested in institutional mission statements, public relations statements, admissions policies, placement of graduates and makeup of the curriculum?

G. STATEMENT OF THE HYPOTHESIS

This study is descriptive and seeks answers to specific questions. Nevertheless, the researcher operates with a hunch about the outcome. This hunch may be viewed as the hypothesis. It is stated as follows:

¹⁵Egon G. Guba "Guides for the Writing of Proposals" in Jack A. Culbertson and Stephen P. Henschley (eds.), Educational Research: New Perspectives (Danville, IL: Interstate, 1963), p. 293.

There are no major differences between the purposes served by the church vocations colleges and the church colleges of the Lutheran Church - Missouri Synod.

Operationally the differences and/or similarities are accented as the two types of institutions are compared on the basis of five specific research questions:

1. How do the institutions declare a Christian/Lutheran stance?
2. How do the institutions express a Christian point of view in their education processes?
3. How do the institutions provide for worship opportunity and religious activity?
4. How do the institutions serve as resources for the special needs of regional churches?
5. How are the graduates serving the Church in its various ministries both professional and non-professional?

H. IMPORTANCE OF THE STUDY

There will likely be calls for greater accountability from governing boards, benevolent organizations, church bodies and others sponsoring education. One executive believes that "the decade of the 80s will be the decade of the governing boards."¹⁶ This reasoning holds that because

¹⁶ Arthur W. Ahlschwede, Executive Secretary, Board for Higher Education, Lutheran Church-Missouri Synod, in comments made to the Concordia College - Milwaukee faculty on retreat at Shawano, Wisconsin in August, 1978.

the 60s were dominated by student demands, and the 70s by administrator concerns, power in the 80s will shift to governing boards. The warning is that governing boards will likely flex their muscles by calling for greater accountability from institutions. As money gets tighter, institutions will have to go to ever greater lengths to demonstrate need and/or worth.¹⁷ A descriptive analysis can provide important background information for institutional processes such as cost-benefit analysis, which necessitates the assignment of value (benefit) to various outputs.

Relationships between sponsoring churches and colleges have received renewed interest in recent years. Large denominations such as the United Methodist Church, the American Lutheran Church and the Lutheran Church in America have undertaken major studies on the issue. The colleges have come to see the sponsoring-church as a source for both students and fiscal support. The LCMS system is clearly at one end of any church-relatedness continuum, but it is moving toward the center. While others may be coming from the other end of the continuum, they too are moving toward the center.

¹⁷Miller predicts that "Institutional evaluation will be an increasing part of higher education in the 1980s" in Richard E. The Assessment of College Performance (San Francisco: Jossey-Bass, 1979), p. 1.

The study will describe relationships which may be options for other institutions.

The search for significant survival is on. Large numbers of colleges face similar problems to those addressed in this study. Adding secular programs, while remaining committed to the sponsoring denomination, is an option. The descriptions of institutions which appear in this study will increase our understanding of that option.

The contribution which the study will make to the field of Theology and Personality is in the area of religious education. As noted earlier the church/college partnership can be seen as a paradigm of the Church's interest in all education. Colleges constitute the Church's religious education program in a unique context.

I. DEFINITION OF TERMS

1. Purposes:

Purposes are the intentions of an institution. They constitute the general design and comprise the end objects the institution pursues. Purposes need to be distinguished from functions, which are "specific acts performed in the course of fulfilling the purposes."¹⁸

¹⁸Carnegie Commission on Higher Education, The Purposes and the Performance of Higher Education in the United States (New York: McGraw-Hill, 1973), p. vii.

Purposes are intentional, while functions are instrumental. Purposes might be understood as goals, though in a technical sense the notion of purpose conveys final cause. In this study purposes and goals are used interchangeably.

The establishment of purpose requires two kinds of evidence -- intentions and activities. Intentions are what participants (in this case college educators) see the organization trying to do. Activities refer to what persons in the organization are in fact doing.¹⁹

2. Church-related college:

It needs to be an institution that, first, puts forth some sort of claim to be connected with a church and second supports that claim with some sort of observable action that makes the claim credible.²⁰

A more complete definition of the concept appears in chapter two.

3. Church vocations college and church college:

Church-related colleges scatter along a range of identities "from close identification with a particular

¹⁹ Edward Gross and Paul V. Grambsch, University Goals and Academic Power (Washington, D.C.: American Council on Education, 1968), pp. 10, 11.

²⁰ Parsonage, pp. 29, 30.

church to virtual independence of Christian commitment."²¹
 The range may be demonstrated through the use of a continuum.
 The range is from one to five, with the relationship between
 the sponsoring church and the college strongest at one on
 the continuum.

The 1974 Gamelin study characterized all the colleges
 of the Lutheran Church-Missouri Synod as clustering at
 positions one and two on the continuum. His definitions
 are the following:

1. Church Vocations College: a church college whose
 essential mission is to prepare church workers.
2. Church College: a college that is committed
 primarily to the service of the church from which
 it receives its primary financing.²²

For this study a further distinction will be made between
 church vocations colleges and church colleges. Church
 vocations colleges are those whose percentage of church
 worker enrollments are average or above the synodical average
 for the 1978-1979 academic year. Church colleges are those
 with a percentage of professional church work students below
 the synodical average for that year.

²¹Francis C. Gamelin, Church-Related Identity of
 Lutheran Colleges (Washington: Lutheran Educational Conference
 of North America, 1975), p. 43.

²²Ibid., p. 31.

J. LIMITATIONS OF THE STUDY

The study is descriptive case-study. It uses selected sources in establishing a working set of purposes for church-related colleges. It utilizes selected colleges from a single denomination. The case study approach can not assure generalized applicability of findings.²³ Little generalizing will be done in this study.

K. OVERVIEW OF THE DISSERTATION

Chapter two will present the historical background of the church-related college, the development of the Lutheran colleges in America and in particular the system of colleges operated by the Lutheran Church-Missouri Synod. The presentation will focus on the original purposes of church-related collegiate education in general and the Synodical system in particular, together with the purposes which have emerged since the chartering of the institutions.

Chapter three will be a statement of the methodologies and procedures followed in gathering the empirical data for the study.

Chapter four will present comprehensive descriptions of the four cases.

²³Earl R. Babbie, Survey Research Methods (Belmont, CA: Wadsworth, 1973), p. 37.

Chapter five will draw conclusions from the findings. The conclusions will be based on an analysis conducted with respect to the research questions and hypothesis. Implications will be pointed out for religious education in general and church-related higher education in particular. Recommendations will be made for further research.

CHAPTER II

THE CHURCH-RELATED COLLEGE IN AMERICA:
MOTIVATION, LUTHERAN ROLE AND VALIDITY

The history of higher education in the United States can be traced back to religious influences at work in America from its beginnings. Those influences provided the motivation for the founding of hundreds of colleges and universities. This chapter takes a look at those influences in their historical context. It addresses itself to three general questions: What was the motivation for the church-related college in America? Why did the Lutheran Church and in particular the Lutheran Church - Missouri Synod enter into higher education? Are those notions valid today?

A. THE MOTIVATION FOR THE CHURCH RELATED COLLEGE IN AMERICA

1. European influence

The first generation of settlers in America developed forms of education which were a direct inheritance of their past.¹ Their British backgrounds gave them a familiarity with the English universities, which were

¹Myron Wicke, The Church-Related College (Washington: Center for Applied Research in Education, 1964), p. 2.

basically church foundations. Educational institutions on all levels, since the beginning of the Christian era, had been the "concern of organized religion and controlled by the church."² Medieval universities were expressions of this concern in that their masters were often clerics. The Reformation served to intensify the efforts and interests of the church in higher education. With the post-Reformation movements came denominationalism and the establishment of educational institutions for the purpose of teaching and justifying theological positions.³

2. The Colonial period

"Education in colonial America was the child of religion."⁴ The powerful Protestant influence in America provided the means and motivation for the founding of the colonial colleges. With the exception of the University of Pennsylvania, all the private institutions of higher education established during the colonial period were founded by religious denominations or sects. It is not clear which motivation for founding colleges was stronger - religious

²George F. Schmidt, The Liberal Arts College (New Brunswick, NJ: Rutgers, 1957), pp. 4, 23.

³Bernard Bailyn, Education in the Forming of American Society (New York: Vintage, 1960), p. 15.

⁴Myron Wicke attributes this statement to Thomas J. Wertenbaker, Princeton 1746-1896.

self-preservation or classical education. John Brubacher and Willis Rudy say "it is useless to argue whether the colonial colleges were intended to be theological seminaries or schools of higher culture for laymen. They were clearly designed for both functions."⁵

A primary motivation for the establishment of those first nine colleges was a concern for a "lettered people". That concern was concomitant with a cardinal principle of English Puritanism - a "learned clergy."⁶ In general, the colonial motive is expressed in the words of the chronicler of New England's First Fruits:

After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livli-hood, rear's convenient places for Gods worship, and setles the Civill Government: One of the next things we longed for, and looked after was to advance Learning and perpetuate it to Prosterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the dust⁷

While the Colonial colleges were founded by churchmen and chartered by the states, they were governed by

⁵John S. Brubacher and Willis Rudy, Higher Education in Transition (New York: Harper & Row, 1958), p. 69.

⁶Frederick Rudolph, The American College and University (New York: Vintage, 1962), p. 6.

⁷Quoted in Richard Hofstadter and Wilson Smith (eds.) American Higher Education (Chicago: University of Chicago Press, 1961) I, 6.

nonacademic boards representing the public at large.⁸

According to Hofstadter, this was the pattern of "essentially private denominational sponsorship, with a modest mixture of state supervision."⁹ Since the population was homogeneous in religion, the control of colleges, while not officially under ecclesiastical control, remained in the hands of churchmen.¹⁰

3. Ante bellum motivation

The church as an institution exercised its greatest influence on education up to and through the first six decades of the nineteenth century. The extent of that influence can be seen in the establishment of over five hundred colleges, one hundred eighty two of which became "permanent" colleges

⁸Ibid., p. 3.

⁹Richard Hofstadter, Academic Freedom in the Age of the College (New York: Columbia, 1961), p. 114. Rudolph discusses a semantical problem connected with describing Colonial College control. He suggests calling them "State-Church colleges," in Rudolph, p. 13.

¹⁰Hofstadter and Smith's anthology contains an unsigned article, "The Sectarian Status of American Colleges in 1813", believed to have been written by Horace Holley (1781-1827). The writer found the colleges largely under sectarian control but "dependent very much upon public opinion for their success; they are, by this consideration, led to impress religious sentiments upon the minds of the young men under their care with caution, in regard to any sectarian peculiarities, that parents of different denominations may not be offended.", p. 189.

and universities.¹¹ Tewksbury counted only twenty-three public controlled institutions before the civil war. The majority of the private colleges came during the "great awakening" of the mid-nineteenth century.¹² When sparked by revivalism a college was a kind of denominational "claim marker" for churches moving westward. "By 1861 denominational ambition had covered the country with colleges."¹³

The proliferation of colleges during this period suggests a variety of motives. The Puritan educational ideal of a "lettered people and a learned clergy" was often overshadowed by other factors. John Brubacher and Willis Rudy believe a provision of the first amendment of the

¹¹Donald G. Tewksbury, The Founding of American Colleges and Universities Before the Civil War (New York: Teachers College Columbia University, 1932), pp. 32-54. Tewksbury lists 182 permanent colleges and universities founded before 1861 and still existing at the time of his research in 1927. He estimated that some 500 colleges and universities had been organized. The mortality rate was high and most failed to survive. Tewksbury's list of 182 contains twenty state and three municipal institutions leaving 159 church-related "permanent" institutions in existence at the time of the Civil War. Missing from Tewksbury's list of "permanent" colleges are such Lutheran Colleges as Carthage, Susquehanna and Wartburg all operational before the Civil War and still in existence in 1927. However, for the purposes of this study the 23/159::public/private ratio makes the point.

¹²Brubacher and Rudy, p. 70.

¹³Rudolph, p. 55.

constitution to have been an important factor. They cite the Dartmouth College decision of 1819 as one which confirmed the legitimacy and protection of the privately organized college.¹⁴ Hofstadter believes "local pride and denominational zeal" were the leading factors.¹⁵ Myron Wicke argues for a more positive motive by maintaining that it is the nature of the Church to establish educational institutions. "At its best the church is a servant to society; and its schools, hospitals, homes, and social agencies are testimony that the servant motive has been real and effective."¹⁶

Brubacher and Rudy offer the following list of motivations. They believe colleges were established because they helped:

1. To meet the need for an educated ministry;
2. To provide educated leadership for the laity of the denomination;
3. To strengthen denominational loyalty, meet denominational rivalry and extend denominational influence;
4. To offset any "secularistic" influences which might emanate from the rising state universities; and

¹⁴Brubacher and Rudy,

¹⁵Hofstadter, P. 213.

¹⁶Wicke, P. 4.

5. To make higher learning available to more people. They stay with the notion of a multiplicity of motives - "religious zeal and frontier democracy combined to emphasize the same goal of equality of education."¹⁷

4. Post-Civil War Development

The role of the church in establishing institutions of higher learning changed in important respects after 1865. First, a rising dissatisfaction with denominational dominance in higher education and a popular demand for institutions more directly responsive to the public will and needs of the day led to a public education movement.¹⁸ Earlier, public opinion held that the existence of many well established church colleges made it unnecessary to spend huge sums for the operation of state colleges. Gradually however a view developed that "the dominant leaders of the colleges established and fostered by the churches were not sufficiently broad in their outlook and sympathies."¹⁹ This sentiment gained strength as confidence in many private colleges waned due to such problems as inadequate financial

¹⁷ Brubacher and Rudy,

¹⁸ Algo D. and Jean Glidden Henderson, Higher Education in America (San Francisco: Jossey-Bass, 1974), pp. 3-4.

¹⁹ Guy E. Snavelly, The Church and The Four-Year College, (New York: Harper & Brothers, 1955), p. 137. Thomas Jefferson is such a critic, according to Snavelly.

support, poor location and overexpansion.²⁰

Secondly, the event which marks a major transition point in American higher education was the passage of the Morrill Federal Land Grant Act of 1862. It brought the government, on both the state and federal levels, clearly into the support of higher education. The Act fostered "popular education" on the post secondary level.²¹ While the colonial college had existed primarily for the aristocracy and served as a door into the learned professions, the land-grant colleges opened up higher education to the middle and industrial classes. Thus was established the multiplicity, the mixed economy of American universities, which forms the basis for our present system of mass education.²²

Churches continued to establish colleges during the years after the Civil War. The impetus provided by the "great awakening" gave way to other motives. Colleges became for some "mission outposts" as the denomination moved into the frontier. In doing this the Roman Catholics, Baptists, and Lutherans followed a pattern established earlier by Presbyterians, Congregationalists, Episcopalians, Disciples

²⁰Ibid., p. 8

²¹Rudolph, p. 265.

²²James Bryant Conant, "The American College: How it Grew," in William P. Lineberry (ed.) Colleges at the Crossroads (New York: Wilson, 1966), pp. 15, 20.

and Methodists. During the late nineteenth and early twentieth centuries, the Roman Catholics and Lutherans would become very involved in a mission of another sort - meeting the educational needs of the immigrants of their communion. That motive for education deserves further discussion.

As immigrants arrived and later moved up the American social ladder, they first needed and then later demanded greater educational opportunities for themselves and their children. These denominations would insist, as others had before them, that "their own colleges could best offer the students a synthesis of classical humanism, sound philosophy, and the 'true' religion".²³ The influx of immigrants did much to propel these denominations into higher education on a massive scale. Their response to that social phenomenon is probably a statement about their total involvement in higher education. Of the Roman Catholic experience it is said:

. . . the whole story of [Catholic higher education] may be understood in terms of the social evolution of the Catholic population and the institutional and ideological adjustments the colleges have made in order to adapt to the American scene without compromising their Catholicity.²⁴

²³Alexander W. Astin and Calvin B.T. Lee, The Invisible Colleges (New York: McGraw-Hill, 1972), p. 18.

²⁴Philip Gleason, "American Catholic Higher Education: A Historical Perspective" Chapter two in Robert Hassenger (ed.) The Shape of Catholic Higher Education (New York: Wiley, 1967), p. 15.

During the ante bellum period in American history, as has been noted, if institutions of higher education came into existence at all they were generally founded and supported by churches. We have further noted that support may have enjoyed a broader base than members of the denomination. Later, the active involvement of local, state and federal government in providing for this level of education took from the churchmen the argument that there was no other agency to fill the need. The Morrill Federal Land Grant Act of 1862 was but the first of many actions by government to provide post-secondary education. The goal of a "lettered people" could be met without the church-related college. The phenomenal growth of higher education in the public sector after World War II made that a reality. The availability of public funding has been the key.²⁵

5. Development from World War II to the present.

During the post-World War II years, the church-related college has had to face two major challenges: increasing competition from the public sector and the loss of church-related colleges through disaffiliation. Church-related colleges continued to grow in size and number. In the thirty years since World War II, the private sector has

²⁵Seymour E. Harris, A Statistical Portrait of Higher Education (New York: McGraw-Hill, 1972), p. 947.

virtually doubled its enrollments (1.21 million to 2.35 million). At the same time, enrollments in the public sector jumped from just under 1.2 million to near 8 million.²⁶ Table 1 shows a decline in private sector's percentage of institutions from just over two-thirds in 1947 to slightly over half in 1975. Figure 1 charts the decline in percentage of degree-credit enrollments in private education since 1947.

TABLE 1

Gains by Public and Private Institutions in Number of Institutions and Average Enrollment, 1947-1975

	1947		1975	
	# of Inst.	Ave. Enroll.	# of Inst.	Ave. Enroll.
All Institutions	1689	1384	2977	3269
Public Institutions (percent of total)	548 (33%)	2103	1442 (48%)	5374
Private Institutions (percent of total)	1141 (67%)	1067	1535 (52%)	1530

SOURCES: Harold L. Hodgkinson, Institutions in Transition (New York: McGraw-Hill, 1971), p. 52; U.S. Department of Health, Education, and Welfare, National Center for Educational Statistics, Digest of Educational Statistics, 1976, p. 85.

²⁶U.S. Department of Health, Education and Welfare, Digest of Educational Statistics, 1976, p. 86. Enrollment statistics by control of institutions are not available for 1946. Harris' study counts 2551 institutions of higher education in existence in 1969-70. Forty-two percent (1079) were listed as under public control and 58% (1472) under private control. Of the latter, 30% (835) of the total number were controlled by a religious group. The remaining 25% are listed as private but independent of a religious group (pp. 362-365).

Figure 1
 Percentage of Degree-Credit Enrollments in Private
 Higher Education in the United States,
 1947 to 1975



SOURCE: U.S. Department of Health, Education, and Welfare, National Center for Educational Statistics, Digest of Educational Statistics, 1976, p. 85, Table 83.

Close examination of growth in numbers of institutions in the private sector shows much of the increase to be in institutions "independent" of religious groups. United States Office of Education statistics counted 637 "independent" institutions in 1969-70. By 1975-76 the number reported was 769. Over that period, church-related institutions dropped in number from 835 to 766.²⁷ Danforth researchers, Patillo and MacKenzie, see as one cause for the "back door" losses, the relatively minor role which some of the churches played in the economic lives of their colleges. Frequently churches insisted on a policy setting roles while failing to give any significant fiscal support. The colleges often perceived the arrangement as more problematic than beneficial. The Danforth study revealed that,

. . . somewhat less than one-half of the colleges and universities . . . receive from 1 to 25 percent of their educational and general income from official church sources, while only 5 percent receive more than one-half from those sources. One-fourth of the institutions receive no church financial support at all."²⁸

Patillo and MacKenzie examined 1189 non-public institutions in their study. They identified 817 as having "relationship of sufficient significance to be considered

²⁷ Ibid.

²⁸ Manning M. Pattillo and Donald M. MacKenzie, Church-Sponsored Higher Education in the United States (Washington: American Council on Education, 1966), p. 28

church-sponsored institutions.²⁹ Eighteen others were considered religious but not connected with a particular church. The study identified six types of denominational connections.³⁰

1. Board of control includes members of church and/or members nominated or elected by church body.
2. Ownership of the institution by the religious body.
3. Financial support by the religious body.
4. Acceptance by the institution of denominational standards and use of the denominational name.
5. Institutional statements of purpose linked to a particular denomination or reflecting religious orientation.
6. Church membership a factor in the selection of faculty and administrative personnel.

Robert Pace's 1972 profile of Protestant colleges in America provides a helpful categorization of colleges.³¹ The four categories are as follows:

²⁹Ibid., p. 19. More recent research studies sponsored by the Carnegie Commission on Higher Education by C. Robert Pace, Education and Evangelism (New York: McGraw-Hill, 1972) and Andrew M. Greeley, From Backwater to Mainstream (New York: McGraw Hill, 1969), suggest a higher number of institutions. Greeley believes there are "some 350 institutions in the Catholic higher educational 'system'" (p. 67). Pace estimates between "450 and 600 colleges associated with Protestant Christianity." (p. 2). Pace defends such a general number due to constant change within Protestant Church-Related Higher Education. He notes that more than 100 Bible colleges and institutes have sprung up since World War II.

³⁰Ibid.

³¹Pace, p. 2.

1. Institutions with denominational roots but no longer connected in any legal way.
2. Colleges that have remained nominally related to a denomination but are probably on the verge of disengagement.
3. Institutions established by a major denomination and still actively sponsored.
4. Colleges associated with evangelical, fundamentalist, and interdenominational Christian churches.

The fastest growing institutions are those in the fourth category. Pace also found them to be the most distinctive. The scholarship and awareness of the students was on a par with that of mainline colleges (type three). They were more friendly and supportive, scoring high on measures of general decorum and regard for rules. They demonstrated higher concern for leadership. The attitudes of their students often paralleled those of their alumni, both of which tended to strongly identify themselves as religious. Pace observed that the colleges are in some ways outside the mainstream of social change. Yet, because of the strong assistance they have received from those who financially and spiritually support their educational philosophy, they are experiencing growth and vitality.

It is perhaps ironic that among church-related colleges, the other colleges which are remaining strong are the colleges with loose ties to the supporting churches, but with strong academic programs. Perhaps in greatest difficulty are the church-related colleges which have neither

a strong religious philosophy or a reputable academic program.

6. Summary of stated aims of church-related colleges

Stated purposes depend on a variety of factors ranging from the academic sophistication of the institution to its basic religious orientation. Financially strong institutions related to more liberal denominations will likely publish statements different in tone and emphasis from other institutions just as strong, but related to a conservative denomination. Nevertheless generalizations have been made about purposes shared by church-related colleges regardless of religious orientation. The stated aims of church-related colleges can be summarized with four broad purpose statements.

1. Cultivation of the mind and spirit. The educational experience is expected to have an influence upon the character of the student as well as his intellect.

2. Development of and understanding and commitment to the Judaeo-Christian tradition. The aim is implemented in a number of ways: the study of religion, theology and the Bible; the presence on the campus of staff members who serve as teachers of religion and/or chaplains and; opportunities for worship and work in religious service organizations.

3. The development of a community spirit in which intellectual endeavor and high moral purpose are dominant drives. There is a concern that students take sides on value questions, commit themselves on fundamental issues. "Education at its best, in this context, involves dialogue, never mere transmission."³²

4. Identification and encouragement of students who are and can be interested in church vocations.

B. THE LUTHERAN CHURCH-RELATED COLLEGES

The massive Pattillo and MacKenzie study designated 44 Lutheran institutions among the church-sponsored colleges and universities.³³ Enrollment statistics kept by the Lutheran Council in the U.S.A. lists 52 Lutheran colleges and universities.³⁴ The Lutheran Council report includes colleges operated by some small Lutheran synods and three

³²Wicke, pp. 42-44.

³³Pattillo and MacKenzie, p. 21. The directors of the Danforth study credit the Lutheran Church in America with 19 institutions, the American Lutheran Church with 13 and the Lutheran Church - Missouri Synod with 12. Absent from their list are two colleges of the Wisconsin Evangelical Lutheran Church, one college of the Church of the Lutheran Confession, one college of the Church of the Lutheran Brethren and one college of the Evangelical Lutheran Church.

³⁴Edward A. Rauff in Lutheran Council in the U.S.A., "Annual Enrollment Statistics for Lutheran Seminaries, Colleges and High Schools, 1973-1974" (New York: December 27, 1973. mimeographed).

Bible colleges with fundamental but somewhat pan-Lutheran constituencies. Lutheran colleges and universities make up roughly one out of every ten Protestant colleges and universities in America.³⁵

1. The colleges and Lutheran expansion

The Lutheran higher education in America came about during the time of the German immigration in the 1830s when large numbers of Lutherans settled in the Middle West.³⁶ By 1861 there were twelve "permanent" Lutheran colleges in nine states. The first Lutheran college was Gettysburg College chartered as Pennsylvania College in 1832. The location and dates of further foundings chart the course of Lutheran immigration during that period. Lutherans moved southward from central Pennsylvania by way of Virginia (Roanoke College - 1842) in the direction of South Carolina (Newberry College - 1856). Lutherans moved westward from

³⁵ Francis C. Gamelin, "Toward a Master Plan" in Resources for the Future (Washington: Lutheran Education Conference in North America, 1971), pp. 38-39. Gamelin's study was limited to the colleges of the three major synods. Included in his study were Waterloo Lutheran University in Ontario and Concordia College - Edmonton, Alberta.

³⁶ Snavely, p. 83. Lutherans were among the six churches in the city of Philadelphia to participate in the founding of Franklin College in 1779. The Lutherans withdrew from the venture in 1850. The Lutheran share of the property was turned over to the trustees of Pennsylvania College at Gettysburg. Saul Sack, History of Higher Education in Pennsylvania (Harrisburg: Pennsylvania Historical and Museum Commission, 1963), pp. 112 and 119.

Pennsylvania through Ohio (Wittenberg, 1845), Indiana (Concordia - 1839), Illinois (Carthage - 1847), Iowa (Wartburg - 1852), Minnesota (Gustavus Adolphus - 1862), and as far as South Dakota (Augustana - 1860). During the remainder of the 19th century twenty-two more colleges were established. All but five of these were in the Midwest. The five outside the Midwest reflect the expansion of Lutheranism toward the American borders. Two colleges appeared on the East coast: New Jersey (Upsala - 1892) and Staten Island, New York (Wagner - 1883). One was founded in North Carolina (Lenoir Rhyne - 1891), another in Texas (Texas Lutheran - 1891) and one in the Northwest (Pacific Lutheran - 1890).

Only two more colleges were established in the twentieth century by church bodies which today constitute the Lutheran Church in America³⁷ and the American Lutheran

³⁷ The Lutheran Church in America is the largest of the Lutheran bodies in the United States with about 3 million baptized members in 1975. The body in its present form came about through the merger of four Lutheran bodies in 1962. Merged were the American Evangelical Lutheran Church (of Danish background); the Augustana Lutheran Church (of Swedish origin); the Finnish Evangelical Lutheran Church and the United Lutheran Church in America. The latter was the most American dating back to 1748 when the Ministerium of Pennsylvania was organized by Henry Melchior Muhlenberg, a pastor sent to America to minister to German colonists. Willmar Thorkelson, Lutherans in the U.S.A. (Minneapolis: Augsburg, 1969) pp. 5-13. Lutheran Church-Missouri Synod, Statistical Yearbook (St. Louis: 1976), p. 228.

Church.³⁸ In 1903 the ALC established Waldorf College in Iowa. A half century later, the ALC collaborated with the LCA to build California Lutheran in Thousand Oaks in 1959. California Lutheran is the only college established jointly by Lutheran bodies.

The Lutheran Church-Missouri Synod established seven colleges between 1864 and 1894.³⁹ The colleges chart the

³⁸The American Lutheran Church claimed a membership of 2.4 million baptized members in 1975. (Statistical Yearbook, 1976). The ALC was formed in 1960 the merger of three bodies: The American Lutheran Church (of German background), the Evangelical Lutheran Church (of Norwegian background), and the United Evangelical Lutheran Church (of Danish background). The Lutheran Free Church (of Norwegian background) joined the ALC in 1963. The old ALC dates back to the early 1800's and German settlers in the Ohio valley. The ELC dates back to 1853 and the Norwegian Synod which was formed by Lutherans known for strict adherence to Lutheran doctrine and practice. The UELC and LFC were organized in the 1890s in Minnesota. Thorkelson pp. 28-34. See also E. Clifford Nelson Lutheranism in North America, 1914-1970. (Minneapolis: Augsburg, 1972)

³⁹The Lutheran Church-Missouri Synod reported 2.8 million baptized members in 1975 (Statistical Yearbook), 1976. The LCMS was organized in 1847 as the German Lutheran Synod of Missouri, Ohio and other States. The official language was German. The founders were Saxons from Germany, who sailed up the Mississippi River to Missouri in 1839, (Thorkelson, pp. 16-18. In their "Emigration Regulations" they "acknowledged with sincerity of heart the pure Lutheran faith . . ." and saw "no possibility of retaining in their present home (Saxony) this faith pure and undefiled . . ." Abdel Ross Wentz, A Basic History of Lutheranism in America (Philadelphia: Muhlenberg, 1955), p. 116. Almost immediately they established a log cabin college to prepare pastors and teachers to spread the "pure Lutheran faith." By 1976 and LCMS was operating 1361 elementary schools, 39 community high schools and 15 colleges and two seminaries. Statistical Yearbook, 1976, p. 227. See also Carl S. Meyer A Brief Historical Sketch of the Lutheran Church Missouri Synod. (St. Louis: Concordia, 1963).

growth of that body in three general directions: to the East in New York; to the North, colleges were established in Illinois, Wisconsin and Minnesota; and to the West, colleges appeared in central Missouri, Nebraska and Kansas. One of the colleges was founded as a teachers seminary and was established as a terminal school from the onset.⁴⁰ The remaining six were organized as high school and/or junior college combinations (preparatory schools) designed to prepare students for study at the theological seminary in St. Louis.⁴¹ When a seminary at Fort Wayne was combined with the St. Louis Seminary during the Civil War, the institution remained open as a junior college.⁴² Both institutions provided pre-seminary training as well as instruction in general education.

⁴⁰"Charter of the River Forest Institution" in Lutheran Church-Missouri Synod, Handbook of the Lutheran Church-Missouri Synod (St. Louis: 1924), p. 114.

⁴¹Walter F. Wolbrecht, "The Period of Expansion" Chapter 3 in Arthur C. Repp (ed.) One Hundred Years of Christian Education (River Forest, IL: Lutheran Education Association, 1947).

⁴²Both seminaries were established before the organization of the LCMS in 1847. The St. Louis Seminary began as a log cabin school in 1839 at Perry County, Missouri. The obligation to support the school by Perry County and St. Louis County congregations is seen by Carl S. Meyer as one of the primary concerns which paved the way for the organization of the LCMS. Carl S. Meyer, Log Cabin to Luther Tower (St. Louis: Concordia, 1964), p. 14. The third convention of the Synod decided to move both the Gymnasium and the Seminarium to St. Louis. Conditions attached to the transfer stipulated that its

During the twentieth century the LCMS added six more colleges to its system of "Concordias" and affiliated with a seventh. Preparatory schools and/or colleges were established in Oakland, California (1918), Texas (1926), Oregon (1950), Alabama (1962), Michigan (1963) and Irvine, California (1976). The first four followed the pattern of placing colleges on the frontiers of denominational expansion. The last two are an exception to that pattern. It appears they were established to satisfy two influential

primary purpose be for the training of pastors and teachers, but that "also such young people who are not minded to dedicate themselves to Lutheran theology may attend the Gymnasium. (p. 18). Another condition required that German be the "only medium of instruction in the college." See also Carl S. Meyer (ed.) Moving Frontiers (St. Louis: Concordia, 1964), pp. 194-247. The Fort Wayne institution was founded by Friedrich Conrad Dietrich Wyneken, a German candidate of Theology, who responded to a call from the Mission Committee of the Pennsylvania Ministeriam to gather Protestants in the West into congregations. In 1844, he returned to Germany in search of missionaries to assist in the work. Eleven candidates arrived in 1846. The seminary was organized for the purpose of training these candidates. The Synod in convention in 1852 resolved to add a "pro-seminary." In 1861, the seminary department was merged with the St. Louis program. The Gymnasium at St. Louis was the pro-seminary brought to Fort Wayne to become the Synod's first preparatory college. A senior college replaced the junior college in 1959. In 1976, Concordia Seminary returned to Fort Wayne from Springfield, Illinois where it had been located since 1875. The Senior College was closed. Walter A. Baepler, A Century of Blessing (Springfield, IL: Concordia Theological Seminary, 1946). Concordia Senior College, Concordia Senior College Catalog 1974-1975 (Fort Wayne: 1975). Concordia Theological Seminary, Catalog 1976-1977 (Springfield: 1976).

districts of the Church which did not have colleges of their own! The affiliation with Valparaiso University came about in 1925 when the Lutheran University Association purchased the property of that institution.⁴³ The University has remained under the control of an association of Lutheran pastors and laymen and so not a part of the "Concordia System." Valparaiso is unique to the LCMS in that it has never had as its primary purpose the training of church work professionals.

2. The Colleges of the Lutheran Church-Missouri Synod

The multi-campus Concordia System of the LCMS remains unique among the three major Lutheran bodies in the United States. The twelve college campuses are owned by the national body and their operation is extensively financed through LCMS subsidies. All capital expenditure must have prior approval of the Synod's Board of Directors and operating budgets are reviewed annually by the Synod's Board for Higher Education. Individual Boards of Control are elected at regular conventions of the Synod. Institutional presidents are selected by electors which include the LCMS president. Initial faculty appointments and recommendations for tenure must be approved by the Board

⁴³John Strietelmeier, Valparaiso's First Century (Valparaiso: Valparaiso University, 1959), p. 75.

TABLE 2
Founding of the Lutheran Colleges and Universities of the
Three Major Lutheran Church Bodies in the United States

<u>LCA</u>	<u>ALC</u>	<u>LCMS</u>
1832 Gettysburg		
1842 Roanoke		
1842 Wittenberg		
1847 Carthage		
1848 Muhlenberg	1850 Capital	
	1852 Wartburg	
1856 Newberry		
1858 Susquehanna		
1860 Augustana (IL)	1860 Augustana (SD)	
	1861 Luther	
1862 Gustavus		
1866 Thiel	1869 Augsburg	1864 Concordia Teachers College (River Forest, IL)
	1874 St. Olaf	
1881 Bethany		1881 Concordia (Milwaukee)
		Concordia (Bronxville)
1883 Midland		1883 St. Paul's (Missori)
	1884 Dana	
	1890 Pacific Lutheran	
1891 Lenoir Rhyne	1891 Texas Lutheran Concordia (Moor- head, MN)	1893 St. John's (Kansas)
		1893 Concordia (St. Paul, MN)
		1894 Concordia Teachers College (Seward, NE)
1896 Grand View Suomi		
	1903 Waldorf	
		1925 Valparaiso University
		1926 Concordia (Austin)
		1950 Concordia (Portland)
	1959 California Lutheran	
		1962 Alabama Lutheran
		1963 Concordia (Ann Arbor)
		1976 Christ College (Ir- vine)

SOURCES: Francis C. Gamelin, "Toward a Master Plan" in Resources for the Future (Washington: Lutheran Education Conference in North America, 1971), pp. 18, 19. Various articles under "Institutions of Higher Education" in Julius Bodensieck (ed.), The Encyclopedia of the Lutheran Church (Minneapolis: Augsburg, 1965), pp. 1126-1152. Gould Wickey, The Lutheran Venture in Higher Education (Philadelphia: Board of Publication Lutheran Church in America, 1962), Chapter III.

for Higher Education. The Board of Control is "responsible for the educational program and shall see to it that the curriculum approved by the Board for Higher Education for the respective institution is followed."⁴⁴ Each faculty is expected to "develop and construct curricula implementing the recognized and established purposes of the institution and designed to attain the synodically approved objectives for training professional church workers."⁴⁵ The authors of the 1966 Danforth study note:

There are few, if any, agencies in other churches which control the colleges related to their churches as completely as does the Board for Higher Education of the Lutheran Church-Missouri Synod. The policies of the Church with respect to higher education are definite, and the Church is ready to provide financial support necessary to carry out the program. The Board has been given responsibility for planning and broad authority to act."⁴⁶

As the degree of control is unique among Lutheran colleges, so is the degree of support. In fact, Pattillo and MacKenzie found LCMS support for its colleges to be unique among all churches except The Church of Jesus Christ of the Latter-Day Saints. Their findings were that "the average contribution of churches where support is received

⁴⁴Lutheran Church-Missouri Synod, Handbook, 1977, p. 140.

⁴⁵Ibid., p. 82.

⁴⁶Pattillo and MacKenzie, p. 259.

is only 12.8 percent of college operating budgets."⁴⁷ During the 1975-76 academic year the combined colleges in the Concordia System received 6.8 millions in direct subsidy. That amount accounted for 26 percent of their total income. Still the 26 percent figure represents an all-time low in level of support. The colleges of the system received support amounting to 44 percent in 1965 and 1970. The level was 34 percent in 1973.⁴⁸ The primary reason for the drop in level of support is the dramatic escalation in the cost of operating the campuses.

The Concordia System's primary emphasis on preparing professional church workers gives it an additional uniqueness. The System has been described as one in which "students flow smoothly from junior colleges to the senior colleges and then, for most, into the services of Missouri Synod Churches, for others into two graduate programs or seminaries."⁴⁹ Throughout most of the history of the church body, the only manner by which one could gain candidacy for either the teaching or pastoral ministries was at the junior college level. Course sequences were coordinated throughout and basic prerequisites in such

⁴⁷Ibid., p. 82.

⁴⁸Statistical Yearbook, 1976, p. 12.

⁴⁹Gamelin, "Toward a Master Plan," p. 13.

areas as languages could only be taken at particular points in the system. The system is no longer as rigid in its requirements for matriculation into terminal programs. For example, current language requirements in the seminary programs can be met at the seminary. This has become necessary as the seminaries have accepted non-system graduates into their program. Since 1970 five junior colleges have become senior colleges. They now offer terminal programs for professional church workers. Candidates are placed into positions in the 1360 elementary schools, 56 high schools, 6025 congregations or 2000 foreign mission stations of the LCMS.⁵⁰ Only rarely has the Church had difficulty in placing all of its eligible candidates.

3. Expanded purposes for LCMS Colleges

The relatively large proportion of general education students at various synodical campuses is forcing the System to re-evaluate its primary emphasis on the training of professional church workers. The presence of some general education students at synodical schools is

⁵⁰Statistical Yearbook, 1976, pp. 226-227.

not new.⁵¹ However, until recently, general education students have been forced to accept modified church worker curriculums as their general education curriculums. Their role was often that of a step child.⁵² Recently, significant changes in the make-up of enrollments at LCMS colleges have taken place. Full-time teacher education enrollments which reached 4215 in 1968 fell to 2065 in 1978. Full-time pastoral education enrollments, after peaking at 1260 in 1966, dropped to 602 in 1978 (Figure 2). Conversely, full-time general education enrollments have increased over 400 percent over the ten year period between 1966 and 1976. Even with the increase in full-time general education enrollments, total full-time enrollments declined 16 percent between 1970 and 1976. Enrollments in full-time pastoral education and teacher education are half what they were in 1966.

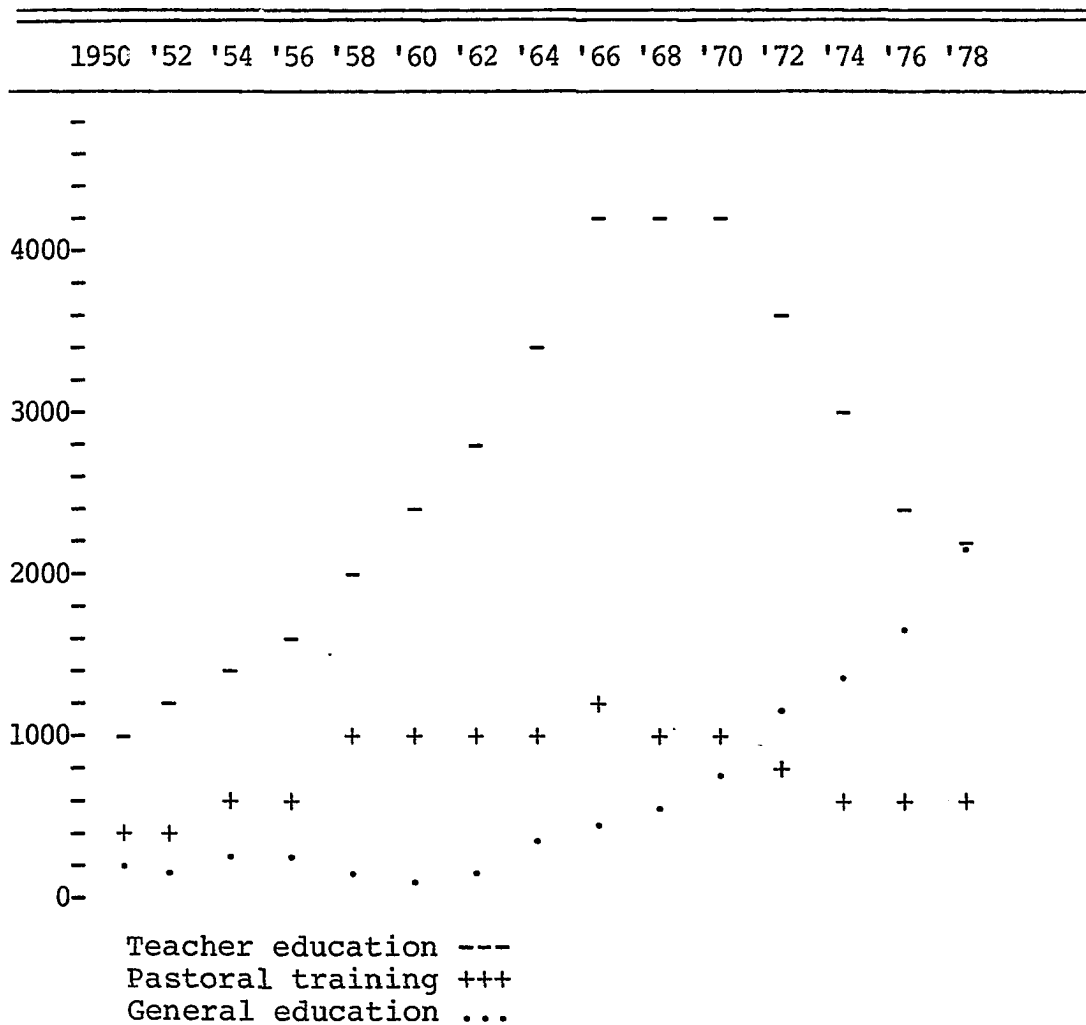
General education students now account for over

⁵¹As noted earlier, the primary purpose of the Church's first Gymnasium was to train pastors and teachers, but that "also such young people who are not minded to dedicate themselves to Lutheran theology may attend." The report of the Board for Higher Education to the 1962 convention of the LCMS noted that in 1946 the High School and the College Board for Higher Education, Reports and Memorials: 45th Regular Convention, the Lutheran Church-Missouri Synod (Cleveland, OH: n.p. June 20-30, 1962), p. 46, table 8.

⁵²At various times general education students have been charged for more tuition or they are charged a capital use fee to make up for subsidy intended for church work students.

Figure 2

Undergraduate Enrollments in Lutheran Church-Missouri
Synod/Concordia System (USA) by Pastoral Training,
Teacher Education and General Education
Programs, 1950-1978



SOURCE: Lutheran Church, Missouri Synod, Statistical Yearbook (St. Louis: 1950-1978).

one-third of all synodical undergraduate enrollments. This compares with fourteen percent in 1970. Non-church work students are in a majority on six of the LCMS college campuses. Certainly, a major reason for the increase in general education enrollments is the fact of institutional survival. Without such enrollments, five of the colleges would have experienced enrollment declines of sixty percent or more. However, the shift in the proportion of enrollments must also be seen as resulting from broader statements of philosophy developed by some synodical colleges. Revised Statement(s) of Purpose of five of the colleges place equal emphasis on programs of higher education for "both the laity and the professional church worker."⁵³ All, in one way or another, see justification for "a variety of educational opportunities"⁵⁴ within a "set of human values set forth in the Scriptures and the Lutheran Confessions."⁵⁵

⁵³Concordia College-Bronxville, Concordia College, Bronxville, 1976-1977 (Bronxville, NY: n.d.), p. 6.

⁵⁴Concordia College-Milwaukee, Concordia College Catalog, 1978-1979 (Milwaukee: n.d.), p. 9.

⁵⁵Concordia Lutheran College, Concordia Lutheran College 1976-1978 Catalog (Austin, TX: n.d.), p. 18.

4. The Lutheran Motivation

The purposes for which Lutheran colleges were established share some commonality with those given by Brubacher and Rudy earlier in this study. The need for an educated ministry and the extension of denominational influence were primary motivators. Institutional histories report concerns over "secularism" by founders of various colleges and their desire to preserve orthodoxy.⁵⁶ Most

⁵⁶The first president of St. Olaf "had no time for schools which allegedly upheld Christian principles but denied allegiance to any Christian sect. The document of incorporation guarantees that nothing will be "taught in contravention with the Symbolum Apostolicum, Nicenum and Athanasianum; the unaltered Confessions and the Small Catechism of Luther." Joseph M. Shaw History of St. Olaf College 1874-1974 (Northfield, MN: St. Olaf College Press, 1974), p. 17. Augustana College was established by L.P. Esbjorn because he believed that Carthage College was no longer orthodox. Esbjorn was a professor of Scandinavian at Carthage. He took the Swedish students with him to the new college. Harold H. Lentz, The Miracle of Carthage (Lima, OH: CSS, 1975), pp. 45-48.

Conversely, Benjamin Kurtz opposed traditional and conservative confessional Lutheranism at Gettysburg enough to organize "a more American" Missionary Institute which later became Susquehanna University. William S. Clark and Arthur Herman Wilson, The Story of Susquehanna University (Selinsgrove, PA: Susquehanna University Press, 1958), p. 27. Likewise, Ezra Keller established Wittenberg University to educate an English-speaking clergy who he believed could then spiritualize the thousands of German immigrants who had settled in the western Ohio area." Donald R. Perkins "Wittenberg University" Cresset XL (May 1977), 11.

Strietelmeier argues that interest in the Lutheran University Association began to develop around the time of the first World War when increasing numbers of young Lutherans

desired to make available higher education to the youth of their congregations, particularly, when no other institution existed nearby. Finally, for virtually all of them, preservation of their ethnic culture and language was paramount. Lutherans in Pennsylvania and Missouri required their institutions to use German as the only medium of instruction. The Norwegian founders of Luther, St. Olaf and Pacific Lutheran rallied support through a promise to preserve Norwegian language, culture and ideals.⁵⁷ The Swedes established Augustana, Bethany and Gustavus. The Finnish Lutherans founded Suomi. It was a multiplicity of purposes which prompted the establishment of the Lutheran colleges.

Lutheran colleges almost without exception were founded "to provide training in the liberal arts and science for those preparing for theological studies and the ministry."⁵⁸ Most were also commissioned with the

began attending State Universities and Colleges. There they found, in the words of a church periodical editor, "teaching of that day unsettling to religious convictions." (p. 78).

⁵⁷ Shaw, David T. Nelson, Luther College 1861-1961 (Decorah, IA: Luther College Press, 1961) and Walter C. Schneckenberg, The Lamp and The Cross (Tacoma, WA: Pacific Lutheran Press, 1965).

⁵⁸ Gould Wickey, The Lutheran Venture in Higher Education (Philadelphia: Board of Publication of the United Lutheran Church in America, 1962), p. 70.

further mission of training lay leaders as well. Today the latter mission is primary at most colleges. The proportion of students preparing for direct church service has diminished while the proportion of students preparing for general public service has increased. These colleges still yield for the sponsoring church bodies candidates for the ministry and other church work but they rarely constitute more than a tiny fraction of the total enrollments. Gamelin's observation is correct, "the church provides ALC colleges, LCA colleges, and Valparaiso University as public service institutions."⁵⁹

It is a strategy which appears to be successful. As will be noted, these colleges have relationships with their sponsoring churches which are mutually satisfying.

5. Lutheran College/Church Relationships

The Lutheran colleges and universities appear to enjoy the respect and good will of their constituencies according to findings of two studies.⁶⁰ The first utilizing A Study of Generations data, concluded that responses

⁵⁹Gamelin, "Toward A Master Plan", p. 14.

⁶⁰Merton P. Strommen and others, A Study of Generations (Minneapolis: Augsburg, 1972) and Norman D. Fintel, "Attitudes of Lutherans Toward Church Colleges" in Papers and Proceedings (Washington: Lutheran Educational Conference of North America, 1973), pp. 9-10.

to church college items in that 1972 study suggest strong support by two-thirds to three-fourths of the membership throughout the three major Lutheran bodies in America.⁶¹ The study further concluded that theological position (from fundamentalist to liberal) or church body membership had no appreciable impact on attitudes towards church colleges. A second study, sponsored by the LCA, found that responses by 80 percent of a representative sample of college constituents gave a positive response to a continued association between the colleges and the LCA.⁶² The director of the study expressed some surprise at this result, noting that during the early fifties while doing a church youth study, he heard considerable discussion which called for disengagement. For the 1976 study, he formed a cluster of items centering on the concept. His findings were that "no more than 13 percent of all constituency groups agreed to this idea of disengagement."⁶³ He did note that some uneasiness

⁶¹Ibid.

⁶²Merton P. Strommen, A Survey of Images and Expectations of LCA Colleges (New York: Division of Missions in North America, Lutheran Church in America, 1976), p. 210.

⁶³Merton P. Strommen, "Images and Expectations of LCA Colleges" in Church-relatedness of Lutheran Colleges (Washington: Lutheran Education Conference of North America, 1977), p. 10.

exists about future relationships between the church and its colleges. However, he observed that, "key college and church leaders are ready to press for a more intentional identity with each other."⁶⁴

The Lutheran Church in America, Board of College Education and Church Vocations undertook a major effort to clarify the nature of a church/college relationship. In 1968, it convened a Council on the Mission of LCA Colleges and Universities. A statement was prepared which has since been adopted by the Church and constitutes the Church's official interpretation of the church/college relationship.⁶⁵ Today it governs the LCA's national and synod relationships to seventeen colleges.

Essentially the statement established eight standards "for recognition of colleges as related to the Lutheran Church in America". The first four standards are requirements and the last four (5-8) are admonitions - the college "should" exhibit those characteristics:

1. Affirmation of commitment - Institutional goals shall reflect commitment to Christian Life and learning.

⁶⁴Strommen, A Survey of Images, p. 226.

⁶⁵Lutheran Church in America, The Mission of LCA Colleges and Universities (New York: 1970).

2. Affirmation of church relationship - affirm in its governing documents a relationship with the LCA.
3. Academic quality - be accredited by appropriate regional accreditation agency.
4. Academic freedom - maintain and uphold academic freedom consistent with the 1940 statement of the AAUP.
5. Clarity and achievement of educational goals.
6. Commitment to Christian life and learning - recruit faculty and students who respect its basic goals, commitments and relationship to LCA. Support and nurture Christian community through opportunity to worship, pastoral ministry on campus, program of studies in religion, opportunities for Christian service and witness both on and off campus.
7. Willingness to serve as resource to the Church.
8. Sense of social responsibility.

The statement also specifies five responsibilities of the church.

A college affiliated with the Lutheran Church in America may expect that the church - through its congregations, its synods and the Board of College Education and Church Vocations - will:

1. Acknowledge in its public documents that the college is related to the LCA.
2. Regularly support the college with funds for operating expenses and for special programs; make special

contributions for capital expenditures; and encourage individuals of the church to contribute to endowment and other funds of the institution.

3. Encourage qualified students who are members of its congregations and others who might profit by education at the college to apply for enrollment.
4. Share in some manner in naming members of the governing board.
5. Foster understanding of and support for the mission and work of the colleges among their church constituency.

A 1975 study conducted for the Lutheran Educational Conference in North America analyzed the covenants between the seventeen colleges of the Lutheran Church in America and that parent body.⁶⁶ The study yielded a rather lengthy list of specific activities and positions vis-a-vis the church to which the colleges committed themselves and a similar list to which the church yielded itself vis-a-vis the colleges. Below are selected activities and positions to which the colleges committed themselves. The selection below constitutes a kind of composite operational definition of the relationships between the LCA colleges and their supporting church.

Commitments to the church/expectations of the colleges:

Stance

- Express commitment to the Christian faith.

⁶⁶ Francis C. Gamelin, Church-Related Identity of Lutheran Colleges (Washington: Lutheran Educational Conference of North America, 1975), p. 3.

- Intensify its long term identity as the instrument of the church in higher education.
- Cultivate a Christian posture.
- Enlarge appreciation for and make operative the implication of the disclosure of God in Christ.
- Be loyal to the church.
- Encourage dialogue on faith and life in its community.
- Insure freedom for Christian witness by faculty, students, and administrators.

Program

- Maintain high standards of performance in education, research, and scholarship.
- Develop and share an understanding of the nature of man and the world, appreciation of the fine and applied arts, and means of cultivating talents and skills so all members of the college community may wholesomely realize their potentials.
- Prepare an educated, concerned laity.
- Provide the kind of undergraduate education which prepares students for fruitful participation in the life of the church and the world at large.
- Develop an academic setting in which faith and reason are compatible and in which freedom and responsibility are demonstrable.
- Foster the study of religious experience by teaching the sacred writings, values, and traditions of the church and the experience of the Lutheran community.
- Provide a program in religion comparable to other academic offerings.
- Carry on a program of emphasis on church vocations.

Staff and governance

- Maintain a vigorous board of governance which includes Lutheran clergy and laypersons.
- Employ persons willing and able to honor the college's church-related purpose and program.
- Acquaint every faculty member with the college's church-related purpose and program.

Enrollment

- Seek to enroll poor and disadvantaged students; conduct special recruitment and admissions programs.
- Encourage qualified Lutherans to enroll and give them appropriate financial assistance.

Facilities

- Provide space for church archives.
- Offer meeting facilities for synods and related organizations and for meetings of mutual interest to college and synod.

Social Justice

- Share synod concern for strong and active witness for social justice.
- Aid in study and solution of major social problems.
- Practice Christian ethics in all aspects of human relations such as admissions, disciplinary actions, and relations with religious, ethnic and social minorities.
- Involve students, faculty, and administration in formulating policies affecting the total college community.

Ministry

- Experiment with creative church programs.

- Provide for corporate and individual ministry - worship and counseling - as part of the college program.

Church Service

- Encourage faculty and administration to participate in synod programs.
- Encourage faculty, students, and administrators to be active in Christian service.
- Have a college representative attend synod conventions.
- Be responsive to the emergent needs and interests of the church which call for studies, consultations, services, and educational programs.
- Invest time and resources in direct studies of the life, function, problems, and role of the church.
- Provide access to faculty, administration, and students for development of programs and research projects of mutual interest to the college and the church.
- Offer career guidance opportunities to congregations and individuals in the church.

An earlier study sponsored by the Lutheran Educational Conference in North America identified church-related identity as a concern of Lutheran colleges.⁶⁷ The 1975 Gamelin study also analyzed Lutheran college catalog Statement(s) of Purpose. Analysis of these statements revealed that Lutheran Colleges fall into five styles of relationship along a continuum as follows:

⁶⁷Gamelin, "Toward A Master Plan," p. 65.

1. Church Vocations College: a church college whose essential mission is to prepare church workers.
2. Church College: a college that is committed primarily to the service of the church from which it receives its primary financing.
3. Bible-Centered College: A Christian college in which Bible studies are central to the curriculum.
4. Christian College: a college which explicitly affirms a Christian stance.
5. Church-Related College: a college related to a church body by heritage, governance, and financing.⁶⁸

Seven colleges were classified as "church-related".

They were of the LCA. Those classified as "Christian colleges" were the ten LCA colleges, all the ALC colleges and Valparaiso University. The LCMS colleges were as either "Church vocations colleges" or "church colleges." The study concluded that for Lutheran Colleges "the church rather than the college is the key variable in the style of prevailing church-college relationship."⁶⁹ The range in the continuum reflects the variations in legal pattern of church-college relationships. As noted earlier, all LCMS colleges except Valparaiso are directly owned by the national church body. Other Lutheran colleges are owned

⁶⁸ Gamelin, Church-Related Identity, p. 3.

⁶⁹ Richard Baepler, "Nourishing the Saga" Chapter IX in Richard Baepler and Arthur L. Olsen (eds.) The Quest for a Viable Saga (Valparaiso, IN: Association of Lutheran Faculties, 1977), pp. 132, 133.

by corporations or associations related but not controlled by their national church bodies. The individual corporations have an autonomy not available to LCMS college Boards of Control.

Recent developments in Lutheran higher education suggest movements toward greater homogeneity in Lutheran church-college relationships. As LCMS colleges accept larger numbers of general education students and initiate programs to accommodate them, they will likely move toward either types two or four. On the other end of the continuum, all the colleges of the LCA have recently completed "covenants" with their sponsoring church synods or districts. These may well lead to closer Lutheran Church-college relationships and some shift from type five to type four.

6. Summary of the stated aims of Lutheran Colleges

Lutheran colleges like other church-related colleges were founded by denominations whose purposes included the perceived needs to produce a learned clergy, to provide access to professions, to evangelize the frontier, and to maintain ethnic and sectarian self-interest. Though many of the above purposes have been obsolete for a long time, the Lutheran denominations have demonstrated a high degree of faith in and commitment to the educational enterprise they founded.

When the massive expansion of public education made it increasingly difficult to justify continued maintenance of their colleges they broadened their purposes. The passion for learning as a responsibility of the church persisted. The needs for their founding have not wholly disappeared. To them that remain have been added others. In a time of immense change and social upheaval the church seeks through its colleges to render the world intelligible to its followers.

It may be that the church will finally give up its involvement in hospital work and other institutional forms in which she pioneered and which the welfare state has taken over. But the education of the youth is another matter. The church cannot abandon this wholly to the state. There have to be strong church-related colleges where the young who bear the future can collaborate with an older generation in freely and amply probing cultural memory, current realities and future prospects for men even when a majority of men may have forgotten their roots and lost their hope.⁶⁹

The mission of Lutheran colleges may be summarized under five broad purposes. These purposes form a composite of the various expressed intentions in statements of purpose and activities and positions negotiated with the sponsoring church through covenant agreements.

a. Declare a Lutheran/Christian Stance The vast majority of Lutheran colleges want to maintain a Christian identity. They want to be distinguished from unrelated and public institutions. They have discovered through surveys

such as Strommen's and the experience with covenants that Lutheran constituencies are willing to support avowedly Christian ventures, but these supporters see little point in supporting institutions which merely duplicate existing unrelated and public institutions. Luther College declares that its "reason for being is anchored in its commitment to the Triune God and its call to be the Church in higher education."⁷⁰ Valparaiso claims "to give centrality to the religious heritage as transmitted by the Lutheran churches."

Staff, faculty and administrators are expected to be Christian as well as competent. Pacific Lutheran declared that the "University community confesses the faith that the ultimate meaning and purpose of human life are to be discovered in the person and work of Jesus Christ." Personnel employed by the institutions are expected to cultivate a Christian posture, honor the college's church-related purpose and encourage dialogue on faith in the community.

b. Express a Christian point of view through the educational process Lutheran colleges commit themselves to providing quality education in an academic setting in which a Christian point of view is present and operative. Catalog statements point to processes in which "commitment to a

⁷⁰ A list of catalogs used and from which quotations are taken appears as Appendix C.

Christian perspective . . . penetrates all phases of learning" (Concordia - Portland), all programs are "set forth in the framework of an explicit value system that has faith in Jesus Christ and commitment to the Holy Scriptures . . ." (Concordia - Seward) and affirms [the University's] "fundamental obligation to confront liberally educated men with the challenges of Christian faith and to instill in them a true sense of vocation" (Pacific Lutheran University).

Programs permeated by the Gospel are seen as the best means by which to prepare competent church professionals as well as educated, concerned laity. Programs are said to provide the kind of undergraduate education which prepares students for fruitful participation in the life of the church and the world at large and fosters study of religious experience by teaching the sacred writings, values, and traditions of the church and the experience of the Lutheran community.

This concept of Christ in the life of the Christian college means that such a college is something far greater and more significant than an institution with a few courses of religion and a daily chapel service. It means that the entire program of the college and all of life itself are viewed under the Lordship of Christ. Considering education in the light of Christ, there is no place for division between secular and religious subjects. Every responsible vocation is a spiritual ministry. The natural sciences, for example, as well as courses in religion, reflect God's purpose and handiwork, witnessing to the declaration of Christ . . . and have a part in the establishing of the eternal kingdom of His grace and glory. (Concordia, Moorhead, Minnesota)

c. Provide co-curricular programs and religious activities which realize the Lutheran understanding of Christian commitment. A lively Christian community is considered by all to be a necessary context for wholistic growth. They claim in one way or another "to provide a spiritual and educational environment which will enable each student to continue the development of his total Christian personality . . ." (St. Paul's College). St. Olaf takes the position that "men and women are called to God to faith and service. Accordingly, it provides the opportunity for worship and seeks to graduate students who are morally sensitive and theologically literate."

Catalog sections, other than statements of purpose, announce a variety of student services: counseling of various kinds ranging from crisis to academic; vocational guidance and career planning; an array of religious activities from the worship variety to activities of a service nature and campus chaplaincy services. Additionally, the campus community is described as one which practices Christian ethics in all aspects of human relations.

Worship is an inherent part of the Gustavus Adolphus educational program. Voluntary daily chapel and the services of a full time chaplain specifically represent the commitment of the college as a whole to the Christian faith and the Christian way of life.

d. Support the ministries and programs of the regional church constituency. The LCA statement on Mission encourages the colleges "to serve as resources for the church." Various activities of service to the church have already been included under other purposes: prepare an educated, concerned laity; carry out church vocations program; develop continuing education for churchmen; and provide corporate and individual ministry on the campus.

Covenants list a number of additional activities by which to utilize institutional human and physical resources in services to the church constituency: provide space for church archives; offer meeting facilities for synods and related organizations; be responsive to the emergent needs and interests of the church which calls for studies, consultations, services and educational programs; provide career guidance opportunity to congregations and individuals in the church; and offer speaker bureau services to congregations.

e. Produce Alumni who play a continuing role in the life and work of the church. Perhaps the ultimate test of any college program is the success or failure of this its graduates. It would seem that much of the rhetoric about vocational usefulness, responsible citizenship and spiritual maturation ought to translate into some level of activity

in the church upon graduation, if not before. A theology which makes much of the notion of "the priesthood of all believers" sees ministry as a calling given to every Christian.

The college seeks to prepare students to live intelligently directed and purposeful lives. Its ultimate aim in education is to relate all of learning and all of living to Jesus Christ as Lord and Savior, Who is the Truth. (Lenoir Rhyne College).

The ultimate aims of Bethany college are to educate students who will contribute significantly toward the development of constructive Christian thought and expression in human life and society, and to provide for the church in Christ on earth dedicated and informed leadership to assist in the determination and implementation of its future goals (Bethany College).

Virtually all of the colleges have academic programs especially designed for the students desiring seminary after graduation. The colleges of the Lutheran church - Missouri Synod all have either terminal or transfer programs, in professional church-work: pastoral, teaching, director of Christian education, evangelism director, lay ministry and deaconess. "One of Concordia's major objectives is the training of young men and women for professional work in the Lutheran Church" (Concordia - Seward).

The time has long past when Lutherans, true to their heritage, sent sons and daughters to particular institutions, simply because they were operated by the Church. Changes in program and clientele have raised questions of institutional direction and purpose in the minds of constituents. Colleges

have responded with Statement(s) of Purpose designed to reclaim their constituent's support as they move into the 1980s.⁷¹

The Lutheran colleges have apparently taken seriously Arthur Olsen's argument that

"the real mission of the church-related college is not to move from sectarian past to public present, but to find again those vitalities which have time and again impelled the church to be creative in the intellectual and academic arena."⁷²

Not to do so is viewed as a tragedy in that "both the church and the culture are deprived of the resources of the Christian heritage in relating to today's educational needs."⁷³ Lutheran denominations and their colleges appear once again to be intentional in their educational partnership.

⁷¹Richard W. Solberg and Merton P. Strommen, How Church-Related are Church-Related Colleges? (New York: Board of Publication, Lutheran Church in America, 1980) p. 36.

⁷²Arthur L. Olsen, "College and Church: Partnership in Mission" Chapter IV in Baepler and Olsen, p. 55.

⁷³Ibid.

CHAPTER III
METHODOLOGY AND PROCEDURES FOLLOWED
IN THE GATHERING OF DATA

The data gathered for this study are case materials intended to describe and compare how selected Lutheran colleges with ostensibly different purposes manifest these differences in their publications, programs and support services. The aim of this chapter is to 1) discuss descriptive research; 2) examine the focused interview method as a means by which to gather case materials; 3) present the pilot study; 4) describe the procedures followed for data gathering, including adjustments made after implementation of a pilot study; and 5) address some methodological assumptions and limitations.

A. DESCRIPTIVE RESEARCH

1. The comparative survey

The primary purpose of descriptive research is to tell "what is."

It is concerned with conditions and relationships that exist; practices that prevail; beliefs, points of view, or attitudes that are held; processes that are going on; affects that are being felt; or trends that are

developing.¹

Descriptive research provides a starting point for research - the gathering and tabulation of data. However, descriptive studies can also provide the means by which to compare two or more research situations. The researcher must establish that several research settings are comparable on all critical characteristics other than the one he chooses to study. By further establishing "formal procedures for gathering criterion data, on the basis of which to compare the entities," he can come to some conclusions as to which is best.²

Descriptive research presupposes some prior knowledge of the problem to be investigated. There must be enough information to specify the "given populations", what information is sought and who can give the investigator the needed information.³ Descriptive studies are not limited to any single method of data collection. The research process may involve interview, observation and/or questionnaire

¹John W. Best, Research in Education (Englewood Cliffs, NJ: Prentice-Hall, 1959), p. 102.

²David J. Fox, The Research Process in Education (New York: Holt, Rinehart and Winston, 1969), p. 445.

³Claire Selltiz, Lawrence S. Wrightsman and Stuart W. Cook, Research Methods in Social Relations (New York: Holt, Rinehart and Winston, 1976) p. 102.

techniques.⁴

The comparative variable in this study is the professional church-work enrollment ratio at the various research settings. The study delineates criterion variables along the lines of the research questions. They are applicable to all the settings, in this case the colleges being surveyed. Because a researcher will almost certainly find that settings being compared differ on some other variables as well, "the conclusions from a comparative survey are necessarily tentative and limited." This research approach "must be justifiable in terms of the educational significance of learning about the similarity or difference of those research situations."⁵

2. The Case study

The descriptive survey approach to be utilized in this study is the case study. While this study involves more than one case, it, nevertheless, is made up of analyses of individual cases for purposes of comparison. The case-study survey seeks to achieve deep and involved understanding and description of individual cases. The basic rationale for

⁴Walter R. Borg, Educational Research (New York: McKay, 1963), p. 204.

⁵Fox, pp. 445, 446.

the case study is that there are processes and interactions within each case that can not be studied except as they interact and operate within the individual case.⁶

Depending upon the purpose, the scope of the study may encompass an entire life cycle or only a selected segment; it may concentrate upon specific factors or take in the totality of elements and events.⁷

The case-study survey is frequently utilized by school accreditation association teams when seeking a comprehensive view of an institution.⁸

Three features of the case study method make it particularly apropos for this study. The features are attitude, intensity and integration.

a. Attitude: The method calls for a research attitude which "is one of alert receptivity, of seeking rather than testing."⁹ An important aspect of this study will be the search for new ways in which purposes are manifested on the campuses surveyed.

b. Intensity: When comparing schools within a "system" the researcher

⁶Ibid., pp. 427, 228.

⁷Stephen Isaac and William B. Michael, Handbook in Research and Evaluation (San Diego: Edits, 1971), p. 20.

⁸Scarvina B. Anderson, Samuel Ball, Richard T. Murphy and Associates, Encyclopedia of Educational Evaluation (San Francisco: Jossey-Bass, 1973), pp. 46,47.

⁹Sellitz, Wrightsman and Cook, p. 98.

. . . attempts to obtain sufficient information to characterize and explain both the unique features of the case being studied and those it has in common with other cases.¹⁰

c. Integration: the investigator is called upon "to draw together many diverse bits of information into a unified interpretation."¹¹

The case study approach is not without weaknesses. The narrow focus of case studies limits their representativeness. Generalizations about populations will need appropriate follow-up research before they can be considered valid. A second seeming inherent weakness to take into account is the particular vulnerability which the case study has to subjective biases.¹² In choosing whether or not to use the case study approach, the researcher must decide whether to opt for breadth or depth. The greater need in a study of this kind is for depth in order to get at processes and interactions distinctive and/or characteristic of each research setting.

3. Content Analysis

"Content analysis is a research technique for the objective, systematic and quantitative description of the

¹⁰ Ibid.

¹¹ Ibid.

¹² Isaac and Michael, p. 20.

manifest content of communication."¹³ Description of the four cases in this study involves the systematic examination of pertinent documents such as catalogues, institutional self-studies, grant proposals and recruitment materials. The technique of content analysis is applied objectively in that categories are, as established by the research questions, uniform throughout.

The requirement of quantification is perhaps the most distinctive characteristic of content analysis. Of primary importance is the extent to which the analytic categories appear in the content, that is the relative emphases or omissions. Quantification does not necessarily demand the assignment of numerical values to analytic categories. Sometimes it takes the form of quantitative words such as "more", "always", "increases" or "often".

A basic distinction to be made in content analysis is the distinction between content analysis done at the manifest level and that done at the latent level. The former is limited to direct transmissions. Such is the case in this study. Content analysis at the manifest level can be accomplished reliably and validly.¹⁵

¹³Bernard Berelson, "Content Analysis", Chapter 13 in Gardner Lindzey (ed.) Handbook of Social Psychology (Reading, MA: Addison-Wesley, 1954), p. 489.

¹⁴Ibid.

¹⁵Fox, pp. 647, 648.

B. THE RESEARCH QUESTIONS AND INSTRUMENTATION

1. The Research Questions

The primary objective of the study is to compare how selected church vocations colleges and church colleges are serving the Church's educational needs. The comparison between the two sets of cases is made on the basis of the answers to the five research questions. The questions were outlined in chapter one and discussed in detail at the end of chapter two. The determination of the research questions constituted the first stage of the overall research process - what do we want to know?

2. Sources of Information

The second step in the overall research process involves determining who and what are the sources for the desired information. The sources to be sought out are the administrators, representative faculty, representative groups of students, selected alumni and selected documents e.g., catalogs, accreditation and/or institutional self-study reports, public relations and recruitment materials.

3. Instrumentation

The next step in the overall research process is the

selection of the necessary tools. Several types of data-gathering techniques can be used to get at case study material. The one most frequently used is the depth interview.¹⁶ Its acceptance and frequent use by social scientists results from its flexibility. It is a way of locating information as well as a method for getting detailed descriptions and explanations of behavior.¹⁷ It has greater sensitivity than the questionnaire, making it possible to gather more information about complex subjects.¹⁸

When the interview method is employed in case studies

The interviewer starts with general questions and generally focuses on the areas of interest, narrowing the questions to obtain more and more specific information (trying at the same time not to undo the rapport he has established with the subject.)¹⁹

The Wiseman/Aron definition above is that of the semi-structured or "focused" interview. In the technique the interviewer uses an "interview guide" as a reminder of the areas to be covered. However, the researcher is not controlled

¹⁶Jacqueline P. Wiseman and Marcia S. Aron, Field Projects in Sociology for Sociology Students (Cambridge, MA: Schenkman, 1970), p. 74.

¹⁷Ibid., p. 27.

¹⁸Selltiz, Wrightsman and Cook, p. 297.

¹⁹Wiseman and Aron, p. 74.

by the "guide", as is the case in the "structured" interview. The focused interview is "controlled" by the interviewer, who allows the respondent the freedom to report as much data as possible within the limits of the research framework. The focused interview technique contains elements of both the structured interview and the unstructured interview techniques.

This study will employ the focused interview technique. It will contain the features outlined by Robert K. Merton and his associates.

1. All persons interviewed are known to be involved in the situation/institution.
2. The situation has been provisionally analyzed by the researcher.
3. The researcher sets forth the major areas of the inquiry and develops an interview guide.
4. The interview is focused on the subjective experiences of the persons exposed to the situation in an effort to ascertain their definitions and understanding of the situation.²⁰

²⁰Robert K. Merton, Marjorie Fiske and Patricia L. Kendall, The Focused Interview (Glencoe, IL: Free Press, 1956), pp. 3-4.

Figure 3
Instrumentation by Source
and Research Questions

SOURCES	RESEARCH QUESTIONS				
	I	II	III	IV	V
1. Administrators					
-Entire Administrative Council	PI			PI	
-Selected Administrators and Subadministrators			PI		PI
2. Faculty					
-Academic Council Members	PI	PI			
-Selected Members		PI			
3. Students					
-Representative Groups	GI	GI	GI		
4. Alumni					
-Representative Selections					TI
5. Documents					
-Handbooks	CA	CA	CA		
-Self-study Documents		CA			
-P/R and Recruitment Materials	CA			CA	
KEY: PI = Personal Interview GI = Group Interview TI = Telephone Interview CA = Content Analysis					

4. Selection of Institutions

Church vocations colleges are defined as those whose church worker enrollments are average or above the synodical average for the academic year 1978-1979. Church colleges are those with average church worker enrollments below the synodical average. The LCMS Colleges, together with 1978-1979 enrollment totals and percentages of church-work students are listed below:²¹

	<u>Enrollment</u> <u>1978-1979</u>	<u>Percentage</u> <u>Church Work</u>
Church vocations colleges		
Christ College - Irvine, CA	126	83
Concordia - Seward, NE	1144	76
Concordia - St. Paul, MN	633	71
Concordia - River Forest, IL	1191	65
Concordia - Ann Arbor, MI	556	64
Concordia - Portland, OR	300	57
Church colleges		
St. Pauls - Concordia, MO	105	52
Concordia - Bronxville, NY	455	43
St. Johns - Winfield, KS	250	37
Concordia - Milwaukee, WI	376	30
Concordia - Austin, TX	244	16
Alabama Luth. - Selma, AL	226	4

²¹Lutheran Church-Missouri Synod, Statistical Yearbook 1978 (St. Louis: 1978), p. 13.

The two colleges with just over two-thirds of its students enrolled in church work programs were selected from the church vocations colleges: Concordia - Saint Paul, MN and Concordia - Seward, NE. The two colleges with church work enrollments just below one-third were selected from the list of church colleges: Concordia - Austin, TX and Concordia - Milwaukee, WI.

C. THE PILOT STUDY

Preliminary interview guides were developed for each of the five research questions discussed earlier. The initial questions for the interview guides were drawn from the lists of activities and positions deriving out of the Church/college covenant agreements and selected Statement(s) of Purpose of Lutheran colleges (sections B-5 and B-6 of chapter II). Appropriate local items selected for the interview guides were derived from institutional documents.

The purpose of the pilot study was to simulate an actual three-day campus visit, in order to give this researcher "hands on" experience with the methodology and an opportunity to make adjustments as advisable. Approval for the pilot study was granted by both the staff of the Church's Board for Higher Education and the Acting President of Christ College. The Acting President served as host and arranged for the availability of the following institutional documents:

General Catalog 1979-80

"The Purposes of Christ College Irvine" (Faculty study document)

"Where Should I Grow?" (Student life booklet)

"Christ College Irvine Educational Plan: Goals for 1980-1985"

"Christ College Irvine" (Newspaper published three times per year)

The visit began with an organizational meeting with the Acting President during which time the project was discussed in detail and some further arrangements were made regarding assistance from the institution for scheduling and use of facilities. It was agreed that an exit interview would take place with the Acting President upon completion of the three-day visit. An oral report would be given at that time. A written report would follow. The chief executive officer would be given the opportunity to clarify, or dispute the findings of the researcher and assist the project by supplying further documentation, as necessary.

Christ College - Irvine is the newest of the LCMS colleges. It was opened in 1976. The College opened the 1979-80 academic year with 143 full-time (24 part-time) students and eleven full-time faculty.²² CCI held its first-ever

²²Christ College, 1979-1980 General Catalog (Irvine, CA: Christ College, n.d.), pp. 72, 73. Statistics from "1979 enrollment summaries" supplied by the staff of the Board for Higher Education, the Lutheran Church - Missouri Synod.

commencement in June of 1980. The Catalog and college public relations materials made much of the College's efforts to develop "trans-ethnic" and Christian evangelistic programs. Early institutional newspaper articles made reference to CCI as "The Great Commission College".

The preliminary data such as the above were used to further plan the study. An effort was going to be made to interview the entire faculty and administrative council because of the institution's small size. The trans-ethnic and evangelistic thrusts were made local items in the interview guides. The absence of an alumni and the short history of the college made it inadvisable to examine the fifth variable, therefore it was not included in the pilot study.

The campus visit was conducted in two and one-half days. Two student groups numbering eleven and six were interviewed, as were two non-faculty personnel. Attempts to interview by telephone, members of the College's Board of Control were frustrated and unsuccessful. It was decided to include interviews with two members of the secretarial staff in order to see if they might yield information not otherwise gleaned through interviews with students, faculty and administrators. Some of the interviews were arranged by the host's secretary. The director of Student Activities organized the student groups. The remaining interviews were arranged or conducted on a "stop by" basis.

Each interview commenced with a description of the project. The interviewee(s) was told the purpose of the interview and the nature of the research. The researcher was introduced as a member of a sister synodical-school faculty. They were told of the five research questions and which question(s) would be the focus of the interview. The interviewee was told that names would not be used in the reports. If they requested further anonymity this could be discussed in advance and the terms of any agreement regarding the use or disuse of material and protection of the source would be honored. The interviews were scheduled at least forty-five minutes apart. An effort was made to keep the interviews to one-half hour each. They were not allowed to go beyond forty-five minutes, except with the student groups. Student-group interviews both went for nearly an hour and a quarter. The interviewer took notes throughout the interviews.

Interview data from each interview were transferred in summary form to a set of master notes. The master notes became the basis for the visit summary given orally to the chief executive officer at the exit interview. The master notes also served as a skeleton for the report written later.

D. VISITATION PLANNING AND PROCEDURES

1. Adjustments Following Pilot Study

The interviews generated a large volume of data. The instrument appeared to effectively open up the interviewee(s) to discuss the desired issues. The interviews, during the pilot study, also raised some questions about the process. Respondents often provided larger amounts of data and observations than necessary. Interviews were easily sidetracked into areas unimportant to the study, despite efforts by the interviewer to keep the interview focused. The instrument needed to be made more discriminating by focusing it on specific items. A member of the guidance committee recommended asking for documentation where possible, as a means to focus and substantiate observations.

The quality of the data gathered was confirmed by the Acting President during the exit interview. He was especially complimentary of the range of views among faculty and students during the two and one-half day visit. He believed the report caught the tone of the college. Data presented to support observations were considered accurate. He asked if a copy of the report might be used to prepare an upcoming self-study.

The interview guides used for the pilot study were considered "preliminary" guides by the researcher. Data

from the pilot study were used to generate additional items for future interview guides. The researcher further reviewed Statement(s) of Purpose from college catalogs and the lists of activities contained in church/college covenants for additional items. At the recommendation of a member of the guidance committee, a summary judgment scale was designed for each guide. The model used by the researcher came from the report of the Project Athena Team prepared for the National Endowment for the Humanities.²³ The interview guides appears as Appendix A.

Interview notes from The Pilot Study were analyzed for the purpose of adjusting the procedures to be employed in future visits. It was decided that the two interviews with secretaries yielded little worthwhile data. They would not be included in subsequent visits. The interviews with Administrative Council members were valuable and would be continued. At larger institutions appropriate sub-administrators might be added or even considered as alternatives to major administrators.

Two disciplines of the curriculum appeared to be wrestling most directly with the concerns of variable

²³Mark H. Curtis, Thomas R. Harvey and Eileen Kuhns, The Impact of Institutional Grants of the National Endowment for the Humanities: An Evaluation (Claremont, CA: Claremont University Center, 1978), pp. 21-25.

number two: educational process. They are faculty in the natural sciences, particularly biology, and in the social sciences, especially sociology. Both are teaching subject matter in areas of special concern to the Church. Biology faculty in Lutheran Church - Missouri Synod colleges need to be especially sensitive about the creationist/evolution dichotomy. Sociology instructors touch on such matters as birth control, abortion and euthanasia. The decision was made to search out especially instructors in those disciplines during future campus visits.

Efforts to interview members of the Board of Control were unsuccessful. Consideration was given as to what new material information might they have and be willing to share. The decision was made not to include them in the project.

A "Statement on the Study" was prepared by the researcher to facilitate description of the project to interviewees. In a number of interviews too much time was consumed in introductory discussion of the project. It was believed a "Statement on the Study," which could be handed to the respondent, would streamline the process. Interviewees would be permitted to keep the "statement" with them throughout the interview. A copy appears as Appendix B.

2. Planning the Campus Visits

Initial arrangements for institutional visits were made by telephone with the four presidents. Dates for the visits were agreed upon, together with the three-day visit-plan in principle. Institution documents were requested. Each agreed to forward some materials for pre-arrival study. Other more sensitive documents were to be made available upon arrival on the campus. The following documents were requested:

- Institutional Catalog
- Accreditation Reports
- Accreditation Self-Studies
- Recent Grant Proposals
- Faculty Handbook
- Student Handbook
- Student Activities Schedule
- Enrollment Data
- Recruitment Materials

A week before the visit a follow-up telephone call was made to the host. Arrangements for the housing and transportation were made. Generally the hosts agreed to use of office staff for the setting up of a visitation agenda. Interviews with Administrative Council members were scheduled

in advance of the visit. Means were discussed for the organization of two representative groups of students and telephone interviews with alumni.

3. Procedures followed on visits

Orientation and exit interviews with the Chief Executive Officer bracketed the three-day visits to the campuses. A schedule of interviews was arranged in order to reach the sources of information outlined in figure one. On each campus the members of the Administrative Council were interviewed. Selected faculty members were interviewed. Members of the natural and social science departments were interviewed at each site.

Student Life personnel at each campus organized the representative-student groups. In two instances the group size was below twelve in number and in one case information gained through introductions revealed insufficient representation by the group. In all three instances additional students-groups were interviewed, though less formally, in campus settings such as the dining halls and students centers. The researcher was satisfied that these additional interviews made for both sufficient numbers of students and adequate representation. Representation requirements were understood to mean that groups were represented by members of all ethnic groups on the campus, academic programs, class

levels, gender and commuter and resident students.

Telephone interviews with alumni were arranged through the offices containing those records. None of the institutions had alumni offices as such. The researcher was given access to alumni lists. Three institutions made available alphabetized computer printouts. One campus had only an alphabetized master file on four by six inch cards. The second evening of each three-day visit was spent making the telephone interviews. The letter "N" of the alphabet was chosen as the starting point for selection of names of alumni living within the local telephone calling area. Telephone interviews were conducted until twenty-five alumni were reached. When a maximum of fifteen alumni of one sex were reached, the interviews were limited to the opposite sex. At two sites the interviews were completed in one evening. The remaining two sets of interviews were completed the following afternoon. At the beginning of the interview, after confirming basic information about the respondent, the purpose and nature of the project were discussed briefly. Alumni were invited to ask questions for clarification. The interview then followed with a sequence of questions outlined on the interview guide for variable five. (See Appendix A).

E. METHODOLOGICAL ASSUMPTIONS AND LIMITATIONS

1. Validity

How does the researcher know that research procedures are valid? Validity deals with the relationship of the data obtained to the purpose for which the data is collected.²⁴ Validity is defined as the degree to which the instrument measures what it claims to measure. It presupposes reliability which is concerned with the level of consistency of the instrument.

The data-gathering procedure in this study is the interview guide. The strongest technique available to the researcher for estimating the validity of an interview guide is content validity.²⁵ Content validity hold "that the instrument measures what is seeks or purports to measure because this was the rationale, and ideally empirical, basis to the selection of the actual content."²⁶ The five variables isolated for this study, as well as the specific issues in each variable, have as their source the literature on church related higher education. The five areas of concern are 1) stance; 2) educational process; 3) religious activities; 4) special services to congregations and; 5) involvement of alumni in the life of congregations. The interview guides

²⁴Fox, p. 367.

²⁵Fox, pp. 369,370.

²⁶Fox, p. 370.

were developed to cover these five areas. Additional free-response data was collected by means of the pilot study. Dissatisfaction with some items led to their exclusion after the pilot study.

Concern for validity is demonstrated in at least two additional ways throughout the study. After some experimentation and variation with types of personnel interviewed at the pilot study site, the data-gathering procedures were carried out systematically at each of the institutions in the study. As a result there was concern for consistency within institutions (intra) as well as between institutions (inter).

At the conclusion of each visit the researcher summarized his findings orally with the institution's chief executive officer. At the exit interview the host was given opportunity, in fact was invited, to respond to both positive and negative findings and thereby provided to the researcher a kind of accuracy check. Responses by each chief executive officer indicated a high degree of accuracy.

. Methodological Limitations

Much of the discussion to this point has been a kind of "defense" of the methodology and instrumentation. The relative strengths of the selections were pointed out. There are methodological limitations and assumptions which need to be acknowledged.

The freedom permitted the interviewer in the focused interview is at once an advantage and a disadvantage. The flexibility of the instrument raises questions about its adequacy as a reasonably objective measurement device.

The interview method assumes that respondents are able to verbalize their true feelings and reasons for decisions. While not always the case, this problem ought to occur with less frequency in the academic community. A related issue is a concern for truth telling. There is of course no absolute guarantee regarding the veracity of any respondent. The assumption in this study is that careful and sensitive explanation of the purpose of the study will maximize truth telling.

The selection of documents to be examined is at least partially determinant of the kind of data the researcher finds. Documents available are often those that "survive". Those which the institution keeps may well be only those which tell its story most favorably. The researcher depends on sensitive interviewing and careful analysis to detect content which is too idealistic to be helpful, fabricated or loaded with "institutional rhetoric". The use of both the interview technique and content analysis should reduce the likelihood of fabricated content going undetected.

In summary, a review of literature has revealed a variety of motives for the establishment and maintenance

of church-related colleges in America. While some of the motives are no longer relevant, others remain current. Those purposes which remain current are the basis on which this study examines and compares two types of LCMS colleges. The case study approach is seen as an appropriate method by which to describe in some depth "what is." Focused interviews based on five variables, derived out of the data, provide reliable and valid instrumentation. The approach has "tested out" favorably under conditions of a pilot study. Where necessary, adjustments have followed. Despite some limitations, the procedure is sound.

CHAPTER IV

EMPIRICAL DATA: REPORTS ON FOUR CASES
AND COMPARATIVE ANALYSIS BY VARIABLE

This chapter is two sets of reports on four cases followed by a comparative analysis of the cases by variable. Each of the case reports follows the outline below: 1) some background on the institution; 2) the institution's Christian/Lutheran stance; 3) a Christian point of view and the educational process; 4) the worship and religious activity on the campus; 5) the special services which the institution provides to the regional church 6) the role of the institution's alumni in the life and work of the congregations; and 7) a summary statement of the case. The comparative analysis uses a matrix design for comparison of the four cases. Two cases of church vocations colleges are compared to two cases of church colleges. The comparisons take place along the five variables on which the study has focused.

A. TWO CHURCH VOCATIONS COLLEGES

1. CONCORDIA TEACHERS' COLLEGE - SEWARD, Nebraska

a. Background: Concordia Teachers college - Seward was founded in 1894 as a preparatory school for what was then the Missouri Synod's only teachers college located at Addison,

Illinois.¹ In 1905, it added a "normal" program to the high school and became a two-year teacher training institute. The College became the Synod's second four-year teachers college for elementary education in 1939.² Twenty years later secondary education was added and in 1966 a master in education degree program was initiated. During the decade of the seventies programs in liberal arts, preprofessional studies and social workers were added.

The setting for Concordia Teachers College is a 120-acre campus in the rolling plains of East-central Nebraska. The City of Seward has a population of around 5,600 and is located thirty miles West of Lincoln and eighty miles from Omaha.³ College promotional materials set the number of faculty members at about 100 and the student body at 1,100.⁴

Concordia - Seward has the largest student enrollment among LCMS colleges. The total enrollment (FTE) at

¹R. Garmatz, "Concordia Teachers College, Seward, Nebraska" in Julius Bodensieck (ed.) The Encyclopedia of the Lutheran Church (Minneapolis: Augsburg, 1965), p. 1133.

²Concordia Teachers College, Institutional Self-Study (Seward, NE: 1977) (Prepared for The North Central Association of Colleges and Secondary Schools and the National Council for Accreditation of Teacher Education), p. 1.

³Concordia Teachers College, Concordia Teachers College Seward, Nebraska 1979-80 Catalog (Seward, NE: 1979), p. 3.

⁴Concordia Teachers College, "Celebrate in Concord" (Seward, NE:) (A calendar/brochure for the college development program identified as HUB - Help Us Build).

Seward has ranged from 1125 to 1164 over the four-year period 1975-79.⁵ The percentage of students enrolled in professional church-work programs has always been above 75%. The College is the primary supplier of parish school teachers and directors of Christian education for the Lutheran Church-Missouri Synod. 239 out of 489 education calls filled by the LCMS colleges in 1979 were by CTC graduates.⁶

Seward is also the most national of the synodical colleges.⁷ Students came from 45 states and nine countries during the 1978-79 academic year, fewer than half coming from Nebraska and its six adjoining states. States as distant as California, Wisconsin and Illinois were represented with 63, 60 and 53 students, respectively. The Synod's recent approval of teacher education programs in the campuses of its colleges in California, Wisconsin, Texas, Kansas and Oregon will likely affect the national make-up of the student body.

⁵Lutheran Church-Missouri Synod, Statistical Yearbook (St. Louis: 1975-78) Statistics for the 1979-80 academic year are from unaudited "1979 Enrollment Summaries" supplied by the staff of the Board for Higher Education, The Lutheran Church-Missouri Synod.

⁶Concordia Teachers College, "Placement Report, 1978-79" (Seward, NE:) (Final Report of the Placement Office at Concordia Teachers College, dated September 5, 1979).

⁷Francis C. Gamelin, "Toward a Master Plan, in Resources for the Future (Washington: Lutheran Education Conference in North America, 1971), p. 42. Gamelin in his study defined national institutions as "those drawing at least 25% of their students from states beyond adjacent ones." Seward was one of eight out of forty five Lutheran Colleges so categorized.

Concordia has anticipated decline in students coming from outside its state and region. It has expanded its offerings, developed additional programs leading to careers in pastoral ministry, social work and pre-professional studies. The College leaders believe the expanded offerings will attract more students from the State of Nebraska. In 1978-79 only 180 or 19% of the full-time students at Concordia were Nebraskans.⁸ Concordia's President is active along with the Presidents of other private colleges in Nebraska in attempting to convince the state assembly to provide tuitions assistance programs for students from Nebraska attending private colleges.

b. Stance: The College has for most of its eighty-six year history had but one public -- the Lutheran Church-Missouri Synod and its congregations with Lutheran Schools. The Church's national budget has underwritten virtually all its capital needs and supported the day to day operations with handsome annual subsidies. The College's most effective recruiters have been its graduates teaching in many of the Synod's 1360 parish schools and 56 high schools.⁹ The single minded, single-purpose thrust has netted the school a loyal following and academic success. The teacher education program was honored nationally in 1969 with the Distinguished Achievement Award for Excellence in Teacher Education conferred by

⁸ Statistical Yearbook, 1978, p. 14.

⁹ Ibid., pp. 228, 229.

the American Association of Colleges for Teacher Education. More recently a LECNA Curriculum Consultation Team found the college to exemplify:

an extraordinary unanimity of mission, defined in thoroughgoing, well-integrated, curricular, co-curricular and extra-curricular terms. Indeed, in those terms Concordia came to be distinguished as a first-rank institution of teacher education in the region; and its faculty, students, and administrators could build justifiable self-esteem upon the knowledge that they knew what they were about, and did it very well.¹⁰

Students interviewed reported that they came to Seward because it was LCMS, they wanted to be teachers, "it was a college with a good academic reputation" and they had been told that "the Seward campus was warm and friendly." A number confirmed that they had first heard of Seward through teachers in a Lutheran parochial school they had attended. Both student-groups interviewed were nearly unanimous in reporting that the college experience was up to expectations. A negative comment came from a liberal arts student who spoke of difficulty in finding enough liberal arts courses, "because everything around here seems to be teacher education." The students were most complimentary about the friendliness of the campus community and the quality of teaching, especially in education courses.

Concordia has in recent years turned to a second constituency - the parishes and communities of Nebraska.

¹⁰Lutheran Educational Conference of North America, "Curriculum Consultation Team Preliminary Report" (Concordia Teachers College Seward, Nebraska, March 16-19, 1980), p. 4.

Consistent with the new direction, a new mission statement has appeared in recent catalogues. New programs are described as seeking to affect Christian citizenship and Christian leadership. The new statement of purpose reads:

All programs continue to be set forth in the framework of an explicit value system that has faith in Jesus Christ and commitment to Holy Scriptures as the communicator of that faith as its core.

Based upon and emanating from this core the aim of these programs is to develop human beings who are culturally aware, physically and intellectually rounded, socially and religiously sensitive, capable of integrating their educational experiences to compete with the personal and group demands of an increasingly complex society.

The teacher training program should provide the student with attitudes and competencies necessary for successful performance as a professional educator on the elementary or secondary level, whether in the Lutheran parish school or in the public school.

The liberal arts program should provide the student an opportunity to make an intelligent selection of vocational goals for service to God and mankind; should provide opportunity to study for effective Christian citizenship in all areas of life; and should provide the opportunity to develop the traits required for Christian leadership, involved community living, and meaningful world membership.¹¹

The Synod's Board for Higher Education has given the College full approval to expand its offerings.¹² The College has always a few general education students among the students enrolled. The new mission statement reflects the College's intention to recruit general education students. During this past year the College has added the position of Associate Dean

¹¹1979-80 Catalog, p. 2

¹²"Report of the Board for Higher Education" (1979), pp. 163-168.

for Arts and Sciences, in order to give both visibility and credibility to programs outside the discipline of teacher education.

The move toward education for a broader constituency is cause for some concern among administrators. They hear some faculty, particularly those in education, argue that "the College should stick with what it is able to do well." Others worry that program additions risk the loyal and continued support of the LCMS and its national parish-school constituency. The Dean of Development acknowledged that there were those within the LCMS "who are unwilling to accept any other mission for Concordia than that of being a teachers college." The President, however, believes there are also many LCMS-Nebraska constituents who are pleased at the addition of a pre-seminary program - "congregations without schools no longer feel ignored." However, he concedes that the problem for many is the addition of non church work programs. Finally the Dean of Development saw some irony in this. "One doesn't appeal for assistance to redirect a program because it is a very good program!"

The thrust of Concordia's new mission statement remains that of preparation for ministry - however, ministry in the broadest sense of the term - "to provide the student an opportunity to make an intelligent selection of vocational goals for service to God and mankind . . ."¹³ It remains

¹³1979-80 Catalog, p. 2

essentially service to the Church, perhaps only an extension of teacher education. The President's Inaugural Address in 1978 gives a clue.

Today Concordia stands properly classified and accredited as a multi-purpose institution, accredited in both liberal arts studies and in teacher education. But anyone who knows our history knows that it is in the professional education of teachers that our school's reputation for quality was built. Through the years Concordia has produced consistently year in and year out more certified elementary teachers than any other college in this state. I do not intend to abandon the foundation of purpose on which this school was founded and on which its reputation for quality achievement is built, namely teacher education. That must continue to be the primacy of our focus and our number one specialty. On the other hand I believe it would be a mistake to ignore the developments of new areas of academic study and service which have begun to emerge from this solid base of teacher education.¹⁴

The College's continued commitment to a Lutheran stance is clear. It is demonstrated by the fact that all faculty and administrators are hired and promoted only if they meet the strict requirements set forth by the Synod's Board for Higher Education. Pastors, teachers in LCMS congregations and schools remain the primary contacts for recruitment and recommendation for admission. Finally the President insists on consulting with selected pastors and congregations before new programs are introduced. All are actions which demonstrate that Seward is taking seriously the needs and expectations of its new constituency.

¹⁴Michael J. Stelmachowicz, "Inaugural Address" (Inaugurated as president of Concordia Teachers College - Seward, Nebraska, September 27, 1978).

Seward altered its mission in response to changing forces from outside itself. Its new mission is no less vocational in character than before, but more encompassing and more holistic. It is clear that even the new liberal arts programs are professionally oriented. Concordia is unmistakably Lutheran. Its publications are forthright about its dedication to the Church; its students and faculty engage in faith and daily life without embarrassment throughout the campus. The entire staff and over 90% of the students are Lutheran.¹⁵

c. Educational process: The Catalog's opening statement makes the claim that students come to Concordia "to acquire a Christ-based education that leads to spiritual maturation and understanding that will form the foundation for the meaning and purpose of their own lives."¹⁶ "Christ-based" because according to the mission statement "all programs continue to be set forth in the framework of an explicit value system that has faith in Jesus Christ and commitment to Holy Scriptures as the communicator of that faith as its core."¹⁷ Statements of objectives by Divisions amplify this notion:

¹⁵According to the unaudited "1979 enrollment summaries", 91.7% of the student body for the 1979-80 academic year was Lutheran.

¹⁶1979-80 Catalog, p. 1.

¹⁷Ibid., p. 2.

The division of Natural Science and Mathematics offers courses designed to give the student a body of knowledge and skills useful in everyday life . . . an understanding of the relationship between sciences and Biblical theology; as well as to develop the proper Christian and scientific attitude in the student.¹⁸

In physical education, health, and recreation, the division helps students to pursue these objectives: to live effectively and efficiently both today and tomorrow, as children of God and fit citizens in modern society; . . .¹⁹

The Division of Theology offers courses designed to increase knowledge of and appreciation for the theological task, be it biblical, historical, systematic, and/or practical, to foster Christian faith and life, to deepen commitment to Lutheran ministry . . . with sensitivity to the evangelical heritage and contemporary need.²⁰

How is a "Christ-based" education manifested in the classrooms at Concordia - Seward? In interviews, students, faculty and administrators express the unanimous opinion that a Christian point of view permeates that educational process at Seward. They spoke of Seward as a place where "one is totally unafraid of sharing and applying the faith," "education is for the whole of life" and persons are expected to be "models, living the Christian life."

The faculty members interviewed expressed both concern for academic integrity and sensitivity to student need. An instructor in the natural sciences believes that a biology instructor at a Lutheran college has the

¹⁸Ibid., p. 59.

¹⁹Ibid., p. 65.

²⁰Ibid., p. 79.

responsibility to present accurately the biblical theory of creation as well as current scientific thought and theory. Though not trained in theology, he felt an obligation to be informed of the Church's position and to present that view as fully as possible and without apology. "Students" he argued, "have a right to the full picture." To a professor in the social sciences, the forcing on students of any "personal bias--whether for or against a church position is exploitation of the professorial position." He smiled and added, "We forget that students are pretty sophisticated--if a position is weak, they will know it and all the 'hype' in the world won't sell it."

Concern for the students became evident in a number of discussions. A natural science instructor expressed concern over the many "fledglings" in a freshman science class--"equally misinformed about theology and science." A condition which he believes has developed because somewhere along the way students are led to believe that "they can critique scientific theory by 'prooftexting' from the Old Testament." The faculty task is "to bring them along slowly--intellectual intimidation is not a caring approach." Both he and a colleague, who joined the interview, believe that patient insistence on reasonably consistent thought about subject matter would facilitate self-discovery by students. Through such a process they can learn the elements of science as well as discover that the basis for

salvation is faith, hope and promise, not scientific truth or biblical proof texting.

Students gave the faculty very high marks when asked "if and how a Christian point of view was expressed in their classes " They complimented instructors for using appropriate and helpful analogies of faith in the classroom and for being themselves models of Christian scholars who demonstrate that faith and reason are compatible in their lives. Finally the students were impressed at the high degree of involvement by faculty in the total life of the campus at all levels--academic, social and spiritual. "Artists at Concordia really do art to the Glory of God, and musicians really play with a spirit of celebration." It seemed important to the students that this researcher understood that about Seward.

The academic dean and a faculty member told of a time four or five years ago when they as a faculty "had to defend the right to discuss sensitive subject matter in the classroom." During that time some "radical conservatives" in the synodical district took it upon themselves to challenge some instructors on course content. The right to teach course work fully was defended successfully by the administration. The academic dean and the instructor both felt that the ultimate result was positive.²¹ There is

²¹The President of the College for fourteen years resigned in 1977, because "I was unable to maintain the

evidence that the 1940 AAUP statement on academic freedom in the "Faculty Handbook" is indeed the case at Seward. In short, the institution guarantees freedom from censorship, though the institution has the right to place limitations based on religious belief at the time of employment. The instructor, in return for the guarantee of freedom from censorship, is under obligation "to exercise appropriate restraint, show respect for the opinion of others."²²

d. Worship and religious activity: The "remarkable unanimity" between the Church and College is further evidenced by the various co-curricular aspects of campus life.²³ Faculty and students accustomed to sharing freely personal faith and conviction in the classroom also do so through active programs of worship and religious activity. Eight weekly worship services directed by campus personnel head up the formal worship life of the college. The eucharist is celebrated at two of the services each week. A 1979 "Empirical Study of Worship Attitudes" revealed that 59%

necessary level of trust between myself and individuals who importantly influence and control the college. I pray that my resignation will contribute to a more trustful attitude toward Concordia faculty and administrators." Concordia Teachers College, The Broadcaster 53:4 (April 1977), 1.

²²Concordia Teachers College, "Faculty Handbook," Section 5.200.

²³Merrimon Cunnigim, in Robert R. Parsonage (ed.), Church Related Higher Education (Valley Forge: Judson Press, 1978), p. 47.

of the students attend chapel two or more times per week.²⁴

Another 77% of the students worship regularly at the Lutheran Church adjacent to the College.²⁵

The College has a full-time campus chaplain who, together with a Spiritual Life Committee, directs the religious life programs. During the 1979-80 academic year, they operated with a \$9,500 budget for materials and special programs. The monies are most frequently used to fund additional resources needed for special chapel "emphasis weeks." Funds for the chapel facility, equipment and the chapel staff come out of the College's general budget. The Chaplain reports to the President of the College. He is expected to minister to the entire campus community.

A cadre of 42 SAs (student assistants) and student spiritual life representatives in the sixteen resident halls are looked upon to spearhead both corporate and private devotion life on the campus. They organize devotions and Bible classes in the residence hall wings and distribute private devotional helps to students. Group interviews with students indicated that they "feel satisfied with the spiritual life on the campus." They see the campus as an

²⁴Concordia Teachers College, "Empirical Study of Worship Attitudes and Practices" (report prepared by Richard C. Pflieger, Chaplain, dated July 27, 1979), p. 4.

²⁵Ibid., p. 14.

environment in which "there are always plenty of kids ready to get together for fellowship" and "there is plenty of opportunity. You get what you put into it." The single gripe which was registered concerning the spiritual life on the campus had to do with "the student assistant on my wing who tries to make me feel guilty when I don't go to the Bible study." Students acknowledged that there were others like her, but they were in a distinct minority-- "Everybody knows who they are and ignores them!"

Counseling services on all levels (general, pastoral and crisis) were seen as adequate. The Chaplain is held in very high regard as a competent counselor as well as a spiritual leader. Students report that they feel free to seek help from student assistants and members of the faculty-- "they always try to make time." The College has a formal arrangement with a psychiatrist in Lincoln for assistance in crises where such expertise is needed.

The Student Life Office came in for considerable negative comment in the student interviews. Most of the students did not know of a counseling professional working as Director of Counseling and Testing, though the "new" Director is completing her second year in the position! The Dean of Students has the reputation of "being tough." Neither student group wanted to expand on this negative image. There was general agreement, however, that judgments coming out of that office are probably fair. The students

did insist that the dominant spirit of the campus is a "forgiving attitude."

e. Special services to the Church: The Lutheran congregation in this community of 5600 people has a membership of over 2700, an elementary school of 350 pupils and an average weekly worship attendance of over 1500.²⁶ Those numbers demonstrate the impact of the college community of 1200 on the life of one congregation. The impact of the College on Lutheranism in Eastern Nebraska is likewise great. One observer commented that "there probably isn't a church organ within a hundred miles in any direction of Seward that wasn't designed and/or dedicated by a member of the Concordia music faculty."

In keeping with the national character of the student body, the College makes a contribution to the work of the Church on a national level. The faculty produces an educational journal which is published three times annually and distributed throughout the Missouri Synod. Their members of the faculty are members of synodical boards. Members of the education faculty are particularly popular as essayists at synodical and district educational conferences.

²⁶Statistical Yearbook, 1978, p. 122.

The extent of Concordia - Seward's contribution to the work of the Church appears to be limited only by its rural setting. Still, the extent of those services is substantial. An outline of those services appears in Table 3.

f. Alumni in the life and work of the Church:

Concordia - Seward, despite declines in church work students (23% over five years), continues to make available to the church around 260 graduates each year. The overwhelming majority are in the teaching ministries. Directors of Christian Education are showing some gain. It will remain to be seen if more intentional recruitment of students for these programs will sustain that trend. The total number of graduates has declined as well; however, the College's total enrollment has returned to a 1975 level. Table 4 presents the number of seniors in professional church work programs at Concordia - Seward from 1975 through 1979.

A telephone survey consisted of interviews with thirteen female and twelve male graduates. The results reveal a high degree of involvement by graduates in the life and work of congregations. Over two-thirds of the graduates report that they worship virtually every week. Over 90% give over 5% of their gross incomes to their church or a charity. Nearly 90% are members of some auxiliary or service organization in a congregation. Forty

TABLE 3
Special Services Rendered by Concordia - Seward
to the Synod, Regional Church Agencies and
Congregations, 1979-80 Academic Year

Services rendered by faculty, staff and administrators as:

Essayists/ lecturers	Synodical/regional District	conferences conferences/forums
Preachers	District	pulpit supply
Consultants	Music	choral and instru- mental
	Education	day school programs
	Art	ecclesiastical arts
Board/ memberships	Synodical District	active and advisory active and advisory
Other	Congregations	organ recitals

Services rendered by students groups:

Music	Choirs Band Contemporary music group
Drama	Children's theatre tour

Institutional facilities made available to and for the
convenience of church-related constituencies:

Convention/ gathering site	Junior high school
Workshops	Lutheran school coaches and cheerleaders
Library services	District archives Free use to area churchworkers

Programs especially designed to serve the regional church
constituency:

Education	Graduate - Summer Masters program
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Programs co-sponsored with the Synod or District:

Other services:	
Publications	Educational journal

TABLE 4
 Graduates by Program and Total Enrollments
 at Concordia Teachers College - Seward
 Nebraska, 1975-1979

	1975	1976	1977	1978	1979
Pastoral ministry	6	10	14	13	9
Teaching ministry	325	304	255	220	230
Dir. Chr. Education	6	6	13	11	15
Lay Ministry	0	0	0	0	0
Social work	1	5	12	16	5
Church-work TOTALS	338	325	294	260	259
Non-church work graduates	<u>2</u>	<u>8</u>	<u>15</u>	<u>17</u>	<u>28</u>
TOTAL GRADUATES	340	332	309	277	287
TOTAL Enrollments (all classes, full-time, part-time)	1156	1125	1131	1144	1164

SOURCES: Lutheran Church, Missouri Synod, Statistical Yearbook (St. Louis: 1975-1979) and statistics made available by the Office of the Registrar, Concordia Teachers College - Seward, Nebraska.

percent hold leadership positions, a percentage which would undoubtedly be higher were it not for the fact that many Missouri Synod congregations still restrict the participation of women in leadership roles in the congregation. The survey results are given in Table 5.

g. Case summary: A summary judgment is made on each of the five variables. A number value, ranging along a scale of 1 to 5, is assigned each variable. The rating scales are given at the bottom of each "interview guide." The guides appear as Appendix A.

Concordia Teachers College has established a national reputation for excellence to go along with the national character of its educational community. Prompted to expand its mission by forces over which it has no control, it has chosen to expand on its tradition of Christian vocational preparation. The institution is clearly an instrument of the Church in higher education. Its stance is unmistakably Lutheran. Yet, there remains confusion among its publics. It is this confusion which prevents a rating of one. Stance = 2.

There is agreement among students and faculty alike that a Christian point of view permeates the educational process at Concordia. Care is taken that Missouri Synod positions are presented fairly, though without fear of presenting the "whole picture" regarding an issue. Programs

TABLE 5
Survey Results on Concordia - Seward Alumni Involvement
in the Life and Work of Congregations

N = 25 (13 females/12 males)

Average monthly attendance in congregational worship		<u>Number</u>	<u>Percentage</u>
4 out of 4 weeks		17	68%
3 out of 4 weeks		6	24
2 out of 4 weeks		1	4
1 out of 4 weeks		1	4
0 out of 4 weeks		0	0
Currently serving in leadership role in the congregation			
	Yes	10	40%
	No	15	60
Member of auxiliary or service organization of a congregation			
	Yes	22	88%
	No	3	12
Percentage of gross income given to congregation or other charity			
Ten percent or above		9	36%
Five to ten percent		14	56
Below five percent		2	8

of studies are largely vocation-oriented. These vocations are understood as avenues for service to God. Educational process = 1.

Applications of educational goals in the extra-curricular areas are numerous. The religious character of the institution is expressed through regular worship, a broad variety of religious activities and outreach opportunities. Students and faculty both speak with pride of a warm Christian spirit pervading the campus. Art and architecture reflect a Christian witness. Co-curricular = 1.

Tremendous resources exist on the campus which offer to the Synod, regional church constituencies and local congregations special services to enhance their ministries. Two factors mitigate against the more effective utilization of those services. Services are often directed toward use on a national or synodical level. Secondly, the location of the college in rural Nebraska limits the opportunities for service. Special services = 2.

Ninety percent of the graduates worship regularly (three times a month or more), give over five percent of their gross incomes to the church or a charity and belong to a service organization or auxiliary. Additionally, Seward is easily the highest provider of full-time church workers for the Synod. Alumni = 1.

Summary judgment regarding Concordia - Seward:

How well did the institution declare a Lutheran/Christian stance?	2
How well was a Christian point of view expressed in the educational process?	1
How well was a Lutheran understanding of commitment realized through co-curricular activity?	1
To what extent did the institution render special services to the Synod, regional church agencies and congregations?	2
How involved were the alumni in the life and work of the church?	1

2. CONCORDIA COLLEGE - ST. PAUL, MINNESOTA

a. Background: The time of this researcher's arrival at Concordia College, St. Paul, Minnesota, coincided with the ringing of the chapel bell, announcing that daily chapel would begin in five minutes. Almost immediately, students, staff and faculty streamed toward the chapel from various parts of the campus. A total of 265 members of the campus community paused on this May morning to attend chapel. This first impression of the College does indeed seem to support the claim of the College that the "focus of this Christian community's life together is worship."²⁷

Concordia - St. Paul was founded in 1893, to provide a Christian learning environment for high school

²⁷ Concordia College - St. Paul, Concordia College - St. Paul Catalog, 1980-82 (St. Paul, MN: 1980), p. 7.

students preparing to enter the professional ministries of the Lutheran Church, Missouri Synod.²⁸ Two years of college were added shortly after the turn of the century and it remained a junior college until 1964, when the bachelor of arts degree was granted for the first time. Preministerial education was the dominant program until the four-year elementary education program surpassed it in the mid-sixties. Teacher education continues to enroll the majority of the students. The College became co-educational in 1950. In 1979, four-year Director of Christian Education and Director of Evangelism programs were added.²⁹ The current catalog announces that a program in secondary education is under development.³⁰

A liberal education curriculum has been developed most recently. A 1977 Institutional Self-Study states that the liberal education curriculum was "developed from a long-standing practice of accepting 'general' students."³¹ The

²⁸ Ibid., p. 8.

²⁹ Ibid.

³⁰ Ibid., p. 55.

³¹ Concordia College - St. Paul, Institutional Self-Study (St. Paul: 1977), pp. 6, 7. (Prepared for the Minnesota State Department of Education, North Central Association of Colleges and Secondary Schools, and National Council for Accreditation of Teacher Education.) Church-vocation students are defined in the catalog: "Students who have signed the 'Declaration of Intent' are classified as pre-seminary, teacher education, director of Christian education, director of evangelism, deacons, and social work students." General students are all others. Catalog, p. 33.

Self-Study further notes that the new curriculum "represents for the first time a commitment to education which does not necessarily have a direct functional relationship to the professional ministries of the church."³² The College's Statement of Purpose was revised in 1975. It reads in part:

Concordia College commits itself to a liberal arts education within the context of a lively, Christian community. It assists people in preparing themselves for lives of service to God and man, either as professional workers in the church or in other vocations.

Its goal is to relate all human learning and experience to the Christian faith, as this is confessed within the Lutheran heritages. Intrinsic to this faith, are attitudes of trust in Christ, openness to learning, and concern for humanity.

Students and faculty enjoy the freedom to explore fundamental questions about man and the universe, which the liberal arts have traditionally asked, and to study them from the perspective of God's creative, redemptive, and sanctifying activity.³³

The College has with the new statement redefined the student from that of "potential role fulfiller in the Church to that of person (read also: child of God) with potential for growth." A growth seen as basic for service for humanity and God. "A church vocation is not assumed, much as it is desired."³⁴ To the institution, modification does not mean abandonment of the Christian perspective

³²Institutional Self-Study.

³³Catalog, p. 4.

³⁴Self-Study, p. 8.

taken by the College since its founding. The 1977 Self-Study points to the prominent featuring of the Lutheran heritage in the College Catalog and other publications, the continuing commitment of the faculty to Christian education, the high enrollment of students in professional church work programs and the institutions' financial ties with the Synod.

b. Stance: Concordia College, St. Paul, Minnesota, might be viewed as a regional church vocations college of the Lutheran Church-Missouri Synod. Eighty percent of the students come from LCMS congregations in Minnesota and four adjoining American states.³⁵ Its primary constituency is the clergy, laity, parents and church officials of the eight synodical districts located in Minnesota and four adjoining states. The administrators of the College believe that this primary constituency wants the mission of the College to be that of preparing professional church workers. However, administrators believe that there is also general support within this constituency for the notion that part of the college's "mission is also the provision of a quality education in a Christian environment for as many students as the College's resources will permit."³⁶

A second constituency is the metropolitan community.

³⁵Statistical Yearbook, 1978, p. 14.

³⁶Self-Study, p. 8.

The Twin City community is the source for most of the minority students which enroll in the Metropolitan Teacher Education Program. Metropolitan Teacher Education Program Selection, or M-TEPS, which began in 1968, was designed "to recruit and educate minority men and women who wish to become elementary teachers, thereby contributing to the supply of minority teachers working in Minneapolis-St. Paul and the surrounding metropolitan area."³⁷ Enrollment in the program continues to hold at around sixty students or approximately 10% of the student body. Administrators at the College are immensely proud of the program. They point out that the M-TEPS program at CSP has remained strong and at a steady level during a period when minority programs at most colleges have either suffered severe cutbacks or faltered "since minority programs are no longer the 'in' thing in higher education." Recent discussions with Twin City black community leaders have convinced College leaders to expand its program for minorities to include business administration. A date has not yet been set for the expansion. A grant proposal for federal funding under the provisions of Title III--strengthening, developing institutions--was submitted in October of this past year.³⁸

³⁷Concordia College - St. Paul, "Metropolitan Teacher Education Program Selection" (brochure prepared by Concordia College, St. Paul, Minnesota, to describe M-TEPS program, no date).

³⁸Concordia College - St. Paul, "Proposal for the

Students not enrolled in either church-work programs or the M-TEPS program appear to make up a third type of student at Concordia. This group chooses Concordia because, in the words of the Dean of the Faculty, "it is a good, safe, small Lutheran college." This perception of the College was generally upheld in the group interviews with students. When asked why they came to Concordia, they most frequently answered with a combination of the following terms: local, good, small, Missouri Synod and Lutheran. Another administrator expressed the opinion that "for many Missouri Synod Lutheran parents and students residing in the upper mid-West, Valparaiso [University] is too large, so it's Concordia - St. Paul!" The Dean believes that the College has been steadily improving in quality of teaching. He cited some faculty members he thought were "reasonably good scholars"--two, in particular, have become frequent authors of theological works read by Missouri Synod Lutherans. Three students out of the last two graduating classes have gained entrance into medical schools. The administrators seemed most pleased with the perception that "students, for whatever reason they come, find this a strong religious community." Interviews with students indicated they too thought highly of the religious atmosphere. Indeed, there

Development of a Business Administration Major with Special Emphasis on Minority Needs" (Strengthening Developing Institutions, Grant Number 13-454).

is a strong concensus among all elements of the college that its academic program takes place "within the context of a lively, Christian community."³⁹

Administrators at Concordia are confident that "the College has recaptured the loyalty" of its church constituency. "There was a period during the mid-seventies when the more conservative elements of the Church questioned the orthodoxy of the College." "Confidence in the College was badly shaken when the former president resigned."⁴⁰ There seems to be agreement that "the current President has restored trust. People can once again identify with what is going on here." All are convinced that "restored trust" is important to the success of the College. In order to maintain that level of trust, administrators are committed to preventing anything from happening in the College which might disturb that. One acknowledged the apparent consequences of stepping out of line when saying, "We enforce ourselves, so we don't have to deal with the Board."

Not everyone interviewed shared the Administration's enthusiasm for ecclesiastical calm. Some aspects of collegiate life appear to chafe under what seem like

³⁹Catalog, p. 4.

⁴⁰The Self-Study addresses the matter of "tensions in the Synod (which) have taken a toll on both faculty and students." However, the study notes that the "tensions which broke out at the time of Dr. Stegemoeller's resignation from the presidency in August, 1975, have largely subsided locally . . . ," p. 13.

"over-protective" policies. Drama personnel must clear all drama selections "for a GP rating!" Chapel leaders must insure that "women are not too prominent" in worship leadership roles. One worship leader noted that "an emissary from the President's office comes to remind us when certain visitors on the campus might not approve of women leading or assisting in chapel." A faculty member reported that he avoids certain issues in the classroom, "rather than deal with the powers that be." A student observed that "they don't do anything here that goes against the grain of the church."

A fifteen-foot-high statue of Martin Luther stands near the entrance of the administration building. Luther appears to be watching over the proceedings on campus. While Luther might well be disappointed in the immense concern for ecclesiastical favor, he would likely applaud the concern of the faculty for keeping the faith "as it is confessed within the Lutheran heritage." There appears to be a campus-wide concern for doing what is Lutheran and Scriptural. The Scriptures and Confessions serve as the parameters for theological formulation on the campus. The high percentage of graduates entering full-time church work is tangible evidence of an institutional commitment to the work of the church. All faculty and administrators hired are required to meet the strict synodical prerequisites for employment. Campus leaders are engaging in off-campus

activities which are viewed favorably by the constituency--the President is currently on leave of absence to serve as chairman of a national fund drive for the Synod. Members of the religion faculty have, during 1980, conducted District-wide seminars in celebration of the 400th anniversary of the Formula of Concord.

c. Educational process: How is a Christian point of view present and operative in the classrooms at Concordia - St. Paul? Student responses to the question were quite different from those of faculty members and administrators. Students spoke of the ways by which their instructors modeled Christianity through their teaching--how the instructors integrated faith and learning in terms of their personal lives, as well as conduct in the classrooms. Faculty and administrators, on the other hand, tended to point to course content as evidence of a Christian point of view. One administrator saw the process at Concordia as one of "giving students a window on the world--all that is human, viewed from a Christian perspective." To another, the process meant "things are discussed in the context of Christian faith." Two instructors cited as prime examples a two-quarter, eight-credit sequence, required of all freshmen and a four-credit contemporary issues course required and open only to seniors. Both courses--"Selected Themes of Our Contemporary World" and "Contemporary Issues"--are

team taught. Through them the College attempts to relate Christian thought faith to contemporary issues and integrate liberal studies with the Christian faith.⁴¹

Some faculty members interviewed saw quality teaching itself as evidence of Christian faith and good stewardship. A biology instructor dresses up as Charles Darwin to facilitate the teaching of the scholar's ideas and "give the students a chance to ask Darwin some questions and hear his answers." This instructor considers it essential "to explore with students the areas in which Christians can agree as well as disagree with Darwin." Regarding the problem of creationism/evolution, the professor believes it important for the student to acknowledge significant changes have taken place in the environment; however, that "change of an evolutionary nature need not violate faith."

An instructor in sociology thought it "easy to integrate relationships to God and with others." She sets out "to critique sociological principles from a Biblical perspective." This, she believes, is one of the unique expectations of a faculty person at a church college--"to bring to the class a Christian perspective not likely to be found in the course materials." A division chairman expressed concern, however, that "Christian dogma not get in the way of data." "The first responsibility is to teach

⁴¹Catalog, p. 113.

the discipline. Data is [sic] to be used to teach the discipline, not to defend the Church." When asked whether he felt any obligation to uphold a synodical position when or if data from a discipline dictated otherwise, he smiled and said, "History teaches us not to take seriously any single issue or event; cultural patterns are not necessarily determined by Christian principles." He did offer a further caveat: "By expressing ourselves too much we risk losing our platform to teach."

Students spoke highly of the teaching process at Concordia. They expressed high regard for the manner in which faculty modeled concern for a Christian point of view. They observed that professors clearly felt free to express a Christian point of view, and do. Faculty in music and art were singled out by the students for constantly speaking of the need to "praise God with one's talents." For another student, there was significance in an instructor's observation that "prayer is another way to cope with stress and anxiety."

d. Worship and religious activity: The College Catalog states simply: "The focus of this Christian community's life together is worship."⁴² That notion gets further amplification in the 1977 Institutional Self-Study:
The prime carrier of the philosophy and mission . . .

⁴²Ibid., p. 7.

is the worship life of the campus. Public and private worship opportunity are [sic] not conceived merely as "services" offered to students but are considered an expression of the corporate unity of the campus community under Christ, as Lord. The attempt is made to integrate all phases of life at Concordia into its worship. No attempt is made to require a commitment of faith of those who do not wish to give it. The College simply shares the worship life it has with anyone who wishes to share it.⁴³

Students, faculty and administrators alike appear to take a high degree of ownership in the worship program at the College. The Dean of the Chapel spoke with pride about both the level of campus involvement as well as the variety of programs offered. Students prized their involvement in the various aspects of the morning chapel program whether it be ushering, worship assistance, singing in choir or some other form of involvement. A faculty member concluded, "Chapel is so much a part of life together at the College that it can not really be separated from the academic."

The Dean of the Chapel is a member of the music faculty. His area of expertise is liturgy and worship. He answers to the President of the College and except for some constituency concerns noted earlier generally operates with considerable autonomy. His chapel duties account for one-third of his total academic load. He conducts office hours in the chapel for counseling, program coordination and training worship leaders. His office prepares a comprehensive chapel schedule for each academic quarter. It contains

⁴³Self-Study, pp. 22, 23.

worship assignments, weekly themes, lesson and music selections, liturgical appointments and propers.

During the period of the campus visit, chapel attendance ranged from 210 for a full eucharist worship to 265 and 270 for two regular morning chapels. The three varied greatly. One centered mainly around the sermon; another around the eucharist; and the third was entirely student-led and featured a clown-led pantomime. The number present during daily chapel is estimated to represent well over 50% of the community on campus on that day. Other worship activities on the campus include student-led campus-wide evening chapel on Tuesdays and Thursdays and wing devotions in the residence halls. The College sponsors buses which transport students desiring to worship at nearby churches on Sunday mornings.

The College boasts a full complement of counseling services. The Student Affairs Office lists the following as counselors: the Dean of Students, the Deans of Men and Women, the Director of Testing, career resource personnel, health services personnel, resident assistants and a mental health counselor from the St. Paul Hamm Clinic. However, when students were asked to recommend counseling resources for a student in need of counseling of a general nature, there was a long pause in a group interview before someone volunteered that he would probably recommend a friend. There was group consensus about that recommendation. For

spiritual counseling, the students recommended members of the religion department or a home pastor. It is perhaps noteworthy that seniors in the groups were not as ready to recommend religion department faculty. Finally, when students were asked "Where would you direct a student with a serious personal problem?" no one named anyone or any agency connected with the College. When asked "Where do students currently go with such problems?" the response was that "they eventually drop out of school!" The students did express confidence in the quality of academic advising they were receiving from their advisors.

e. Special service to the church: Concordia - St. Paul is located in a state with six Lutheran colleges and the largest Lutheran seminary in the United States.⁴⁴ Two of the colleges and the seminary are also located in the Twin Cities. Concordia operates in the shadow of a larger Concordia College located at Moorhead, Minnesota. Leaders at Concordia - St. Paul acknowledge that they are often thought of as the "other Concordia." One administrator further observed that "we get most of our students from the small rural parishes of the upper mid-West, rather than

⁴⁴Almost one-fourth of Minnesota's four million residents are Lutheran. They belong to over 1600 congregations, the largest number of any state in the union. The five Lutheran colleges besides Concordia - St. Paul are St. Olaf, Gustavus Adolphus, Augsburg, Concordia - Moorhead and Golden Valley. The seminary is Luther Seminary.

the larger Twin City parishes, where it seems we are virtually unknown."

The Dean of Faculty has made available to congregations and regional church agencies a brochure "to introduce the variety of subjects which the faculty at Concordia is able to offer on a non-credit basis off-campus."⁴⁵ The brochure was developed because "increasingly, faculty members are called upon as lecturers and consultants, and individuals and groups frequently express the desire for further and more varied educational opportunities. The Twin City area has a high density of Lutheran congregations. Hennepin and Ramsey counties together are the location for 49 Missouri Synod congregations with a combined baptized membership of almost 39,000."⁴⁶ Table 6 outlines the services rendered by the College to the Synod, regional constituencies and congregations.

f. Alumni in the life and work of the church: Concordia has provided for the Church a constant flow of around 100 church-work graduates each year. Over the last five years, Directors of Christian Education graduates have averaged about twelve annually. Pastoral ministry

⁴⁵The brochure is an undated letter from David G. Schmiel, Dean of the Faculty, to friends of the College. The brochure gives fifteen different topic areas together with a list of participants.

⁴⁶Statistical Yearbook, 1978, p. 218.

TABLE 6

Special Services Rendered by Concordia - St. Paul
to the Synod, Regional Church Agencies and
Congregations, 1979-80 Academic Year

Services rendered by faculty, staff and administrators as:

Essayists/ lecturers	Synodical/regional District	conferences conferences/forums
Preachers	District	pulpit supply
Consultants	Music Education Art	choral day schools
Board/ memberships	Synodical District Congregations	active and advisory active and advisory active
Other		

Services rendered by student groups:

Music	Choir Band Contemporary music group
Drama	Children's theatre tour

Institutional facilities made available to and for the
convenience of church-related constituencies:

Convention/ gathering site	District and auxiliary conventions Youth retreat center Day school athletic tournaments
Library	District archives
Workshops	Parish administration

Programs especially designed to serve the regional church
constituency:

Education	Extension	Seminary programs
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Programs co-sponsored with the Synod or District:

Organiza- tions	Synodical foundation "Lutherans for Life" group
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Other services:

candidates have averaged over 20, while teacher education graduates have numbered between 63 and 98. Total enrollments remain steady. Table 7 gives the details.

g. Case summary: Concordia's synodical ownership is proclaimed in the literature without apology. The College appears content with its perception of itself as a small and reasonably good four-year church vocations college of the Lutheran Church, Missouri Synod. No one at Concordia seemed even a bit envious of the better-known Lutheran colleges in Minnesota and the upper mid-West. Rather, Concordia - St. Paul takes subdued pride in preparing for the Church a steady flow of professional church workers. Even general education programs, such as Metropolitan Teacher Education Program Selection (M-TEPS), are viewed as extensions of the Church's educational ministry. As such they have not changed the basic character of the college. Stance = 1.

There is a corporate decisiveness about the integration of Christianity and Lutheran theology into the College's educational process. The Church's symbols play a dominant role in the continuing dialogue about what it means to be of service to God and mankind. While primary emphasis is placed on preparation of students for church vocations, "Concordia's mission is also the provision of

TABLE 7
 Graduates by Program and Total Enrollments at
 Concordia College - St. Paul, Minnesota,
 1975-1979

	1975	1976	1977	1978	1979
Pastoral ministry	19	9	11	23	29
Teaching ministry	72	98	74	76	63
Dir. Chr. Education	12	18	12	12	9
Lay Ministry	0	0	0	0	0
Social work	0	1	1	1	1
Church-work TOTALS	103	126	99	112	101
Non-church work graduates	34	42	28	36	22
TOTAL GRADUATES	137	168	127	148	123
TOTAL Enrollments (all classes, full-time, part-time)	684	668	663	633	664

SOURCES: Lutheran Church, Missouri Synod, Statistical Yearbook (St. Louis: 1975-1979) and statistics made available by the Office of the Registrar, Concordia College - St. Paul, Minnesota.

TABLE 8
Survey Results on Concordia - St. Paul Alumni Involvement
in the Life and Work of Congregations

N = 25 (10 females/15 males)

Average monthly attendance in congregational worship		<u>Number</u>	<u>Percentage</u>
4 out of 4 weeks		18	72%
3 out of 4 weeks		5	20
2 out of 4 weeks		0	0
1 out of 4 weeks		1	4
0 out of 4 weeks		1	4
Currently serving in leadership role in the congregation			
	Yes	10	40%
	No	15	60
Member of auxiliary or service organization of a congregation			
	Yes	19	76%
	No	6	24
Percentage of gross income given to congregation or other charity			
Ten percent or above		12	48%
Five to ten percent		10	40
Below five percent		3	12

a quality education in a Christian environment."⁴⁷ A problem area is the almost consuming concern for ecclesiastical calm. There is evidence that this concern is inhibiting the teaching process. Educational process = 2.

Concordia is indeed a "lively Christian community." Opportunities for worship, study and other religious activity abound and are considered meaningful by members of the college community. The high level of participation is not accidental. The institution is very intentional in making worship the focus of its "life together."

Students believe most student services to be good. The exceptions are the counseling and guidance services. While students speak highly of residential living programs, student activities, the campus union and intramurals, they expressed little or no confidence in the counseling services available to them. Co-curricular = 2.

The College's primary service to the Church is preparation of full-time church workers. Services rendered beyond that are limited. Theology and education faculties provide some services as lecturers, consultants and preachers. The College's facilities are used for district and church auxiliary conventions. A guest house is frequently used as a retreat center for Lutheran youth visiting the Twin Cities. Still the level of special services are few when

⁴⁷Self-Study, p. 17.

considering its location in a region with many Lutheran congregations. The College is more involved in national programs than local ones, which might more directly benefit regional agencies and local congregations. Special services
= 2.

Over 80% of Concordia's 1979 graduates, numbering 123, entered full-time church work. Alumni surveyed indicate a high commitment to worship. Over 70% worship every week. Three out of four alumni belong to a congregational auxiliary or service organization. Eighty-eight percent give five percent or more of their gross incomes to the church or a charity. Alumni = 1.

Summary judgment regarding Concordia - St. Paul:

How well did the institution declare a Lutheran/Christian stance?	1
How well was a Christian point of view expressed in the educational process?	2
How well was a Lutheran understanding of commitment realized through co-curricular activity?	2
To what extent did the institution render special services to the Synod, regional church agencies and congregations?	2
How involved were the alumni in the life and work of the church?	1

B. TWO CHURCH COLLEGES

1. Concordia College - Milwaukee, Wisconsin

a. Background: Concordia College - Milwaukee,

Wisconsin, enters its centennial year with the next academic year. Founded in 1881 as a ministerial school of the Lutheran Church, Missouri Synod, it received a perpetual charter from the State of Wisconsin in 1886 to provide

. . . classical, technical and religious instruction to young men and students who desire to prepare themselves for the ministry of the Lutheran Church and also afford convenient and suitable educational advantages for the young whose parents or friends are identified with, or in sympathy with, the religious teachings of the Lutheran denomination.⁴⁸

The last year of a six-year program was added in 1891 to make Concordia an institution patterned after the German Gymnasium. Concordia remained a six-year institution for 70 years, during which time it became a major source for students transferring to Concordia Seminary - St. Louis, Missouri. Some have claimed that the Concordia - Milwaukee has supplied close to half of all the candidates for ministry in the Lutheran Church, Missouri Synod.⁴⁹

A pattern of flux over the last twenty years has replaced the fixed pattern of the first 70 years. A Lutheran Lay Ministry program was added in 1961, followed by co-education in 1965.⁵⁰ A 1967 professional fund-raising study suggested that Concordia had the potential for expansion

⁴⁸Concordia College - Milwaukee, Concordia College Catalog (Milwaukee, WI: n.d.), p. 10.

⁴⁹Concordia College - Milwaukee, Self-Study Report (prepared for the North Central Association of Colleges and Secondary Schools, December, 1979), p. 10.

⁵⁰Ibid., p. 2.

far beyond any school in the Milwaukee area.⁵¹ The study also recommended that the "College give of its educational abilities to the community." It was likely during this period that educational purposes beyond those of church-work training were envisioned for the College. Officials of the College began to think in terms of expansion to a four-year college program and more intentional sponsorship of general education programs. A series of studies, beginning in 1969, were presented to the Church's Board for Higher Education and the North Central Accreditation Association until approval and accreditation as a four-year college were finally gained in 1980. The series of document titles together with their dates tells the story:

"Concordia in Transition" (1969)

"Possible Approach Re Four Year College" (1972)

"Four Year College Proposal--Concordia College
Milwaukee, Wisconsin" (1974)

"Four Year College Status, Concordia College
Milwaukee, Wisconsin" (1978)

"North Central Association Self-Study Report" (1979)

The last eleven years have been difficult ones for the College. College leaders observed with dismay as Lutheran students from the greater Milwaukee area bypassed Concordia for sister four-year schools because they "did not want to transfer after two years." Yet, successive attempts

⁵¹Ibid., p. 3.

to gain four-year status failed. Meanwhile, a highly successful high school program was phased out in the early seventies. Enrollment, particularly in the church-work area, plunged.⁵²

During the mid-'70s, administrators from the College were asked to give assistance in saving a near-bankrupt business college in the area. The business college ultimately failed. Concordia picked up the business and secretarial programs. This lifted enrollments dramatically.⁵³ This action, however, brought strong admonitions from the synodical leaders. The College was forced to abandon many of the business programs.⁵⁴ Not long after, the College's Board of Control invoked a mandatory retirement rule and the President of the College left office at the end of 1976 after having served as president for 23 years.

A new president took office in early 1977. It was during a difficult period for the College. Within a year and a half, virtually the entire Administrative Council had

⁵²The total student enrollment at Concordia for the 1970-71 academic year was 409. Of these, 357 were enrolled as church-work students; and 110 of the church-work enrollments were high school students. By 1974-75, the year after the closing of the high school, only 197 of the students enrolled at Concordia were in church-work programs. The total student enrollment was 466. Statistical Yearbook, 1971, 1974.

⁵³General student enrollment in 1970-71 was 53. By 1973, that population jumped to 269. During the 1975-76 academic year, it reached 433. Statistical Yearbook, 1973, 1975.

⁵⁴Self-Study, p. 14.

left or was replaced. In September of 1978, members of the Administrative Council addressed to the President a letter of "no confidence." Despite a large turnover in personnel, the College applied for accreditation to the bachelor's level. The Church's Board for Higher Education approved the expansion. However, the Executive Board of the Commission on Institutions for Higher Education of the North Central Association denied the application. The visitation team report listed among its concerns (1) unrealistic budgets; (2) lack of an aggressive development program; (3) unrealistic admissions projections and planning; (4) inadequate library holdings; and (5) the absence of a cohesive long-range plan. The report noted that the lack of "permanent administrative leadership" raised "serious questions about the ability of the institution to move to the bachelor's level at that time."⁵⁵

A new president was elected in late 1979. He quickly formed a new administrative team. A revisit was conducted by the Accreditation Association. Approval was given in time to graduate the first four-year class in the history of the College in May of 1980. As will be seen, the new team at the helm at Concordia believes the College has turned

⁵⁵James A. Burn, Charles R. Mercer, and Carl H. Hamilton, "Report of a Visit to Concordia College - Milwaukee, Wisconsin, January 21-22, 1980" (prepared for the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools), p. 5.

the corner and is now on its way to gaining full acceptance by the Church constituency.

b. Stance: The President and members of the Administrative Council were spending as many as four nights each week in Lutheran congregations--attending church council meetings and making reports on a "new Concordia." The purposes of the meetings were twofold: (1) give assurance that the College is about the Church's business; and (2) point out to congregations that to conduct its business the College needs church vocations students and monies to operate. Whether the strategy will work remains to be seen. This being the Lutheran Church in Wisconsin, that may be the constituency in whose hands rests the future of the College.

Administrators were unanimous in believing that the College's primary public--the churchmen in the region--must be educated or in some cases re-educated regarding the College's educational mission. The current president commented simply that the "image of the College was blurred, and consequently there is much uncertainty." Another administrator believed that, while leaders within the synodical district saw the necessity for general education and business programs, in addition to church-work programs, "congregations expect to see us training church workers." This administrator insisted that the toughest question for

the College to answer was "What are you doing about ministry?" The council members of the College were taking the problem to the congregations. The primary message was "Send us students for the ministry and we will train them."

The College has a second public. That public is made up of non-Lutheran churchmen and laymen within the greater Milwaukee community. One administrator argued that, to them, "the College is still a school where traditional value systems have not been watered down." The College has maintained some high quality programs such as language study, court reporting and secretarial science. However, with the second public there remains some "blur" as well. To some, Concordia is still viewed as a "preacher factory"! In the minds of non-LCMS churchmen, "a Missouri Synod college must be parochial!" So the broader Protestant community, too, has its suspicions but for different reasons. The College's Director of Public Relations commented that "we have to present the 'new Concordia' to those that still think of us as a 'small German Lutheran college over there and a junior college to boot'!"

Problems abound for the institution. A further complication is the fact that within the primary public, two elements differ rather sharply. One element believes the school has only one mission--to train church workers. The other element believes that current educational realities dictate that the College's church-work programs must be

augmented by other programs. It is a public relations problem because emphasis of one aspect to one element alienates the other. The question seems to be "How can Concordia serve the church as well as the immediate community without abandoning its heritage?"

c. Educational process: Concordia's Statement of Purpose has been compressed into a single topic sentence:

Concordia is an urban college committed to an educational philosophy and Christian values which give meaning and purpose to the knowledge and skills deemed necessary for the good life and useful for productive living in service to the church and community.⁵⁶

What does the College do that legitimizes the claim to declare a Lutheran/Christian stance? A number of observations can be cited:

-The Faculty of the College is largely of the Lutheran Church, Missouri Synod. The hiring of full-time personnel is governed by synodical guidelines.

-The Church's ownership by and connection with the Lutheran Church, Missouri Synod, is clearly acknowledged in public documents.

-The prominent role given church vocations programs in curricular and public relations materials.

-The type of student attracted to the College and the reasons given for their coming.

-A large number of field experiences required of

⁵⁶Self-Study, pp. 6, 7.

students many of which take place in Lutheran schools and congregations.

Students report coming to the College primarily because of its programs.⁵⁷ Others choose the College because of its location--"within commuting distance," "in Wisconsin, but still Lutheran," and because "it is a small, friendly and warm community." One student reported coming because of the existence of a Christian musical group on the campus. The response to the question "Would you make the decision to come to Concordia again?" was generally "yes," but not unanimously. One senior said, "Concordia's smallness was 'OK' for awhile; then I started to feel limited and now wish I had transferred out." Another commented that "the College was spiritually alive and a good place to grow along that dimension, but it was academically weak." The majority of the students expressed pleasure with their decision to attend Concordia - Milwaukee.

The Statement of Purpose reads in part:

Concordia provides a variety of educational opportunities for students who are preparing for vocations in the several ministries of the church and for various professional and business careers in the community. . . . The total program of curricular and co-curricular activities including preparation and placement is governed by sound educational standards and energized by a Christian

⁵⁷Data on entering freshmen at Concordia between 1976 and 1979 consistently gave "location near home" and "special programs" as the primary reasons for selecting Concordia. The data were gathered through participation in the Cooperative Institutional Research Program.

philosophy with Lutheran commitment and is addressed to the whole student, involving the spiritual, academic, social and physical growth and personal development.⁵⁸

Concordia's academic program has been described as "Lutheran-Christian in that the expressed correlation between liberal arts and professional learning is based on the notion that faith is translated in witness, in service in many ways."⁵⁹

The curriculum consultation team which wrote the above description listed the following as strengths at the end of its consultation report:

- 1) thoroughness of formulation and statements of mission and institutional purposes and goals, down to the divisional and departmental levels;
- 2) genuine and pervasive sense of Christian commitment in higher education on the part of faculty, staff and students;
- 3) intention to relate to both the urban environment and to the church constituency, which intention is sustained by the Christian-Lutheran doctrine of vocation; and
- 4) unusually thorough theoretical weaving of the various pre-professional curricular offerings with the strong, traditional liberal arts base.⁶⁰

Reports by faculty and students give evidence that integration of faith and learning is taking place in the classrooms at Concordia. The Academic Dean believes Concordia to be a place where "as moral issues arise, Christian

⁵⁸ Catalog, p. 10.

⁵⁹ Lutheran Educational Conference of North America, "Curriculum Consultation Team Report" (Concordia College - Milwaukee, Wisconsin, January 19-21, 1977), p. 9.

⁶⁰ Ibid., p. 14.

implications are dealt with." A social science instructor stated that "here God's presence in psychological and sociological phenomena is assumed as part of the total phenomena." A faculty member in the Business and Secretarial Science department believed the "Court Report Code" to be an expression of Concordia's Christian character. "A transcript is to be exact. Students are taught that Christian integrity requires one to say 'I'm sorry, I missed that.'" A similar code exists at Concordia for medical secretary students. They are told that it is their "moral obligation to record exact medical data."

Students believe "an atmosphere full of Christianity" at Concordia is evidence of a Christian point of view in the educational process. A transfer student from a large Big Ten university pointed out that "the theory of evolution is taught here, but the instructor doesn't forget the Christian concept of creation. At the university, the whole religious aspect is thrown out." Other students were impressed by some professorial models who they said were "examples of professionalism." In a more humorous vein, the students observed that "instructors here come in three types: those that 'stress' Christian aspects in the classroom; those that do not; and those that 'press' a Christian perspective." Students saw the vast majority of Concordia faculty members as falling into the "stress" category. Unfortunately, they also cited "a couple" who "press" "to the

point that it gets to be a joke!"

d. Worship and religious activity: The daily chapel program at Concordia - Milwaukee is a much talked about subject. Everyone asked had a different criticism of the program. The president felt that a "shallow privatistic understanding of worship was held by too many students and faculty." He made it known throughout the campus that everyone was expected to be in chapel. Students countered that "the problem with chapel is quality, not quantity!" They cited too many long, meaningless sermons and otherwise bland chapel services which fail to speak to student needs. Some faculty expressed resentment over an "edict" from the president strongly urging regular chapel attendance by staff and faculty.

Difficulties with the chapel program at Concordia have been an embarrassment to administrators for some years. A 1977 LECNA Consultation Report noted that among faculty there is "expressed concern about the lack of vitality in the chapel program at the College, particularly in light of the heavy emphasis in documents concerning the 'whole person's' perspective in the catalogue. . . ."⁶¹ Attendance in daily chapel ranges from 30 to 60. Half of the lesser number may be faculty and staff.

Part of the problem may reside in the low level

⁶¹Ibid., p. 9.

staffing commitment which the College makes to the chapel program. The Faculty Handbook locates the position of Dean of the Chapel under the Director of Guidance and Testing.⁶² The Dean of the Chapel during the visit was a lay member of the music faculty. He received no load reduction for the extra assignment. He was assisted by a committee of students.

Other aspects of campus religious life were more satisfactory to students. Sunday worship at a nearby congregation was popular. The congregation's articulate young pastor was also the College's part-time campus pastor. A "Cooperative Ministry" arrangement allowed students to join the congregation as associate members. Students spoke highly of the monthly eucharist celebrations on the campus. One eucharist attended by this researcher while on the campus visit was a very meaningful event.

The position of Spiritual Life Director was held by a college senior. The Director heads up a varied program of religious activities. Student-chaplains in each residence hall arranged hall devotions and Bible study programs. Chaplains are responsible for maintenance and management of small prayer chapels in each residence hall. The chapels were well stocked with study materials and private devotion

⁶²Concordia College - Milwaukee, "Faculty Handbook, Concordia College, Milwaukee, Wisconsin" (Milwaukee, WI: n.d.), section 2.405. [Mimeographed.]

helps.

At the time of the visit, the College was without a Director of Testing and Guidance. Testing was administered by the secretary to the past director. The Dean of Students reported that most of the counseling on the campus was being done by two faculty members and a part-time campus pastor. Students in interviews noted that the three had reputations for effective counseling, though they were also the busiest people on the campus and difficult to get appointments with. The students did not know where they would go in a crisis situation, though they thought they would probably start with one of the three so designated by the Dean of Students.

The College utilizes a "mentor" system for advising students. Students and mentors alike believed it to be functioning effectively. A 20% instructional load reduction is given to the eight faculty members for an assignment of 50 students. A North Central Association accreditation team gave the following evaluation of the mentor system: "A direct result of the personal relationship between mentors and students is good student attitudes and the early identification of high-achievers and low-achievers, both of whom can be dealt with properly."⁶³

e. Special services to the church: Concordia is

⁶³Burn, Mercer and Hamilton, p. 19.

located in a county which has 45,000 Missouri Synod Lutherans belonging to 47 congregations.⁶⁴ Opportunities abound for service to congregations and regional auxiliaries. In some areas the College has served well. In other areas it appears to be on the threshold of significant service. Music has been a strength of the College. Two organists on the faculty are well known. The choir and a contemporary music group have more requests for performances in congregations than they can fill. A member of the faculty is Director of the Lutheran A Cappella--a Milwaukee community sacred choir. Another member of the music faculty is assistant director of the city's Symphony for Youth.

A member of the social science faculty has directed some government-funded programs and conducted workshops in such areas as "widowed persons" and "death and dying." These have begun to attract the attention of area clergy and congregations. The College's Lay Ministry program is a pioneer in a kind of minor-order ministry. The director is a consultant to numerous districts and congregations of the Synod in matters relating to this area of ministry.

Further evidence of the College's involvement in the work of the area congregations is its co-sponsorship of regional educational programs. Adjacent to the College is Concordia Special School. The school is a facility for

⁶⁴Statistical Yearbook, 1978, p. 224.

the education of children with learning disabilities. For a few years Concordia College was the school's sole sponsor; however, in recent years the special school has received additional funding through local agencies. The College is a member of a "Luthers" group of Lutheran parochial schools operating in the central city. The College assists the group through its education faculty.

f. Alumni in the life and work of the church: The Lay Ministry program is the only church work program which has maintained a steady enrollment pattern between 1975 and 1979. This program, inaugurated at Concordia - Milwaukee in the early sixties, has become a model for the Synod. Conversely, programs in the pastoral and teaching ministry have plunged from a combined high of 60 in 1957, to a low of 20 in 1979. Total enrollments dropped by 35% over the five-year period. Two factors must be taken into account when analyzing enrollments at Concordia over this period. The College's takeover of nearby business college programs accounts for the high enrollment in 1975. The number of general education students at Concordia jumped from 80 in 1972, to 269 the following year.⁶⁵ By 1975, general education students numbered 433.⁶⁶ When the College was forced to discontinue many of the business offerings,

⁶⁵ Statistical Yearbook, 1972, 1973.

⁶⁶ Statistical Yearbook, 1975.

TABLE 9

Special Services Rendered by Concordia - Milwaukee
to the Synod, Regional Church Agencies and
Congregations, 1979-80 Academic Year

Services rendered by faculty, staff and administrators as:		
Essayists/ lecturers	Synodical/regional District/area	conferences/forums
Preachers	District	pulpit supply
Consultants	Music	choral/instrumental
	Education	day schools
	Art	ecclesiastical arts
	Fund raising	area agencies
Board/ memberships	Synodical	active and advisory
	District	active and advisory
	Congregations	active
Other	Area	music leadership
	Congregations	organ recitals
Services rendered by student groups:		
Music	Choir	
	Contemporary music group	
Drama	Children's theatre tour	
Institutional facilities made available to and for the convenience of church-related constituencies:		
Convention/ gathering site	Day school athletic contests and tournaments	
	District and auxiliary conventions	
Workshops	Parish management	
Library services	District archives	
	Free use by area church workers	
Programs especially designed to serve the regional church constituency:		
Education	Extension seminary programs	
Programs co-sponsored with the Synod or District:		
Education	Concordia Special School	
	"Luthers" group	
	Kindergarten through college program	

enrollments declined as seen in Table 10.⁶⁷ The second factor to consider is the expansion of the College from a two-year program to a four-year program in 1980. As programs become established, the College is likely to lose fewer students through transfer.

Seventy percent of Concordia's graduates surveyed worship every week. The same proportion participates in auxiliary or service organizations in their congregations. A respectable 80% of the alumni give 5% or more of their gross income to the Church or another charity. Complete survey data are given in Table 11.

g. Case summary: Concordia - Milwaukee completed a century of service to the Church in 1980. Its primary mission has remained the same--the preparation of workers for the Church. For most of the century, the emphasis was almost exclusively on the preparation of full-time church work professionals. Over the last two decades, college leaders have pressed for a broader interpretation of the mission--to provide educated lay leaders for the church as well. There can be little doubt that the College sees itself as an instrument of the Church and unmistakably Lutheran in stance. However, in the wake of the numerous changes in programs and student body makeup, the institutions' publics are getting conflicting messages as to what

⁶⁷Discussed earlier, pp. 140ff.

TABLE 10
 Graduates by Program and Total Enrollments at
 Concordia College - Milwaukee, Wisconsin,
 1975-1979

	1975	1976	1977	1978	1979
Pastoral ministry	26	16	17	14	12
Teaching ministry	34	8	27	12	8
Dir. Chr. Education	0	0	0	0	0
Lay Ministry	8	12	16	14	15
Social work	0	0	1	0	0
Church-work TOTALS	68	36	61	40	35
Non-church work graduates	<u>117</u>	<u>68</u>	<u>71</u>	<u>58</u>	<u>42</u>
TOTAL GRADUATES	185	104	132	98	77
TOTAL Enrollments (all classes, full-time, part-time)	557	476	387	376	364

SOURCES: Lutheran Church, Missouri Synod, Statistical Yearbook (St. Louis: 1975-1979) and statistics made available by the Office of the Registrar, Concordia College - Milwaukee, Wisconsin.

TABLE 11
Survey Results on Concordia - Milwaukee Alumni Involvement
in the Life and Work of Congregations

N = 25 (10 females/15 males)

Average monthly attendance in congregational worship	<u>Number</u>	<u>Percentage</u>
4 out of 4 weeks	18	72%
3 out of 4 weeks	1	4
2 out of 4 weeks	3	12
1 out of 4 weeks	3	12
0 out of 4 weeks	0	0
Currently serving in leadership role in the congregation		
Yes	9	36%
No	16	64
Member of auxiliary or service organization of a congregation		
Yes	18	72%
No	7	28
Percentage of gross income given to congregation or other charity		
Ten percent or above	6	24%
Five to ten percent	14	56
Below five percent	5	20

the College is about. The College is currently addressing the concerns of its publics. Stance = 2.

The faculty at Concordia takes very seriously its claim to integrate faith and learning in the educational process. Truths gleaned from sacred writings of the church are stressed and applied where applicable. Most importantly, students report that integration of faith and learning is taking place in the classrooms. However, students also expressed concern over the quality of some teaching, particularly as it involved unnecessary "prooftexting" and "spoon-feeding." Matters such as evaluation and academic freedom appear to be lost in the shuffle of expansion to a four-year program. Educational process = 2.

Students were unanimous in the belief that the College community is a good place to grow spiritually. Indeed, the students demonstrated a high level of Christian maturity through the easy manner in which they shared matters of faith. The community seemed to be nourished spiritually through the initiative of individuals in a variety of informal worship settings and activities. By contrast, formal worship programs such as daily chapel appeared to be tolerated more than anything. Students did not find daily chapel meaningful. Many faculty and staff appeared to go to daily chapel out of duty and because the "boss was watching." Co-curricular = 3.

Concordia College - Milwaukee is located in an area

with many Lutherans. The College is generous in its services to the district, local parishes and their day schools. Many of the services exchanged are unique to the College. The Cooperative Ministry arrangement with a nearby congregation exchanges facilities use for pastoral services. The association with the "Luthers" group provides an important bridge to parochial education in the central city. The Special school meets a specific educational need among Lutherans in the greater Milwaukee area, while providing a training facility for future teachers. Special services = 1.

The number of church-work graduates has dropped by 49% since 1975. Without a Lay Ministry program, which has demonstrated growth, the drop would have been 66%. The College is hoping that expansion to four years will facilitate a change in enrollment trends. This remains to be seen. Fortunately, alumni demonstrate a high degree of involvement in the life and work of congregations. Alumni = 2.

Summary judgment regarding Concordia - Milwaukee:

How well did the institution declare a Lutheran/Christian stance?	2
How well was a Christian point of view expressed in the educational process?	2
How well was a Lutheran understanding of commitment realized through co-curricular activity?	3
To what extent did the institution render special services to the Synod, regional church agencies and congregations?	1

How involved were the alumni in the life
and work of the church?

2

2. Concordia Lutheran College - Austin, Texas

a. Background: Near the entrance to the chapel on the campus of Concordia Lutheran College at Austin, cast in cement for preservation, is a bell with the inscription:

GOTTES WORT UND LUTHER'S LEHR
VERGEHT NUN UND NIMMERMEHR

It may be translated as follows:

God's Word and Luther's doctrine pure,
shall now and evermore endure

The bell brought from Germany by Wendish Lutheran settlers served a Lutheran congregation near Giddings, Texas, for 60 years before it was donated to the College for preservation.⁶⁸ The bell serves to remind the College community of the spirit of early Lutherans in Texas and the South.

In 1921, a group of Missouri-Synod Lutherans from Texas petitioned the Lutheran Church, Missouri Synod for approval to establish a college in their state.⁶⁹ The nearest LCMS college was at Winfield, Kansas, some 500 miles north of Austin. When the petition was acted upon in 1923,

⁶⁸ Henry Studtman and Ray F. Martens, Concordia of Texas, from the Beginning (Austin, TX: Concordia Lutheran College, 1977), pp. 35-37. Five hundred Lutheran Wends organized themselves in Prussia and Saxony for the purpose of moving to Texas. They landed in Galveston in 1854. The majority moved to an area they named "Serbin," near Giddings, Texas.

⁶⁹ Ibid., p. 25.

the Texas District was only given approval to build a four-year "gymnasium" for boys who planned to go into the pastoral ministry.⁷⁰ The Texas District built a "gymnasium for boys" but continued to petition the Synod for a college. Permission to make the school a college was finally granted in 1951. A two-year college program was added and four years later the college became co-educational when a teaching program open to women was added.⁷¹ Concordia - Austin was a six-year institution until 1967, when the high school department was discontinued.⁷²

The College introduced vocationally-oriented programs and instituted special training for paramedics and teachers' aides to offset enrollment losses resulting from the closing of the high school department. That period (late '60s and early '70s) got mixed readings from current administrators. One saw it as a dark chapter, when "the College tried a variety of what were then educational fads." In the process, the critics believed, the College wandered so far from its church-related mission that "for a time even the word 'Lutheran' disappeared from the stationery letterhead." Others were more positive. "Concordia came of age when it took seriously the needs of a society beyond the

⁷⁰Ibid., p. 27.

⁷¹Concordia Lutheran College, Concordia - Austin 1979-80 Catalog (Austin, TX: 1979), p. 7.

⁷²Ibid.

Church." They pointed to the College's solid academic standing within the Austin community as evidence of success. The new programs did change the character of the school. During the high school's last year of operation, church-work students accounted for 84% of the total enrollment. Ten years later, church-work enrollments dropped to 30%. However, over that period, the total student body increased from 189 in 1966, to 353 in 1976.⁷³

The never-forgotten dream of a four-year college is finally being realized. The College has received approval from the Synod to add a junior class in 1980 and a senior class in 1981. The first baccalaureate class will be graduated in 1982. A retired pastor, who introduced himself as the Executive Coordinator of the Concordia Council, said in response to a question about the expansion, "Throughout Texas the feeling is, 'It's about time!'"

The College is counting on its "sunbelt" location and promises of support from Missouri Synod Lutherans in Texas and the South to carry it through the expansion phase. A brochure cites two studies which project continued population growth in the region.

The Lutheran Church, Missouri-Synod has identified Texas as one of the six states in the nation which ranks at the top in terms of largest absolute increase in both population and Lutheran membership in the 1970s. The Texas District has quadrupled since 1940.

⁷³Statistical Yearbook, 1966, 1976.

Texas will enjoy a 15% increase in enrollment in institutions of higher learning during 1980-85 as compared to an estimated 2% nationwide.⁷⁴

The College recently launched a three million dollar fund-raising campaign called "Founding 4." The development office notes proudly that gifts totaling one-half that amount have already been committed to the five-year program. Enrollment projections are that the College will level off between 600 and 800 students.⁷⁵ The president insists that any expansion is building on a "niche already established." That "niche," according to the president, is "the education of young people who aspired to professional careers in the Church."⁷⁶

b. Stance: An elevated Interstate 35 runs along the edge of the campus. Visible from the freeway is a cluster of Spanish-style brick buildings with red roofs creating what one writer called "an almost somnambulant atmosphere."⁷⁷ Erected in the center of the campus and towering above it

⁷⁴Concordia Lutheran College, "Founding 4: The Opportunity of a Lifetime" (Austin, TX: 1979) (a development brochure prepared by Concordia Lutheran College).

⁷⁵Concordia Lutheran College, "Program Proposal" (Austin, TX) (presented to the Board for Higher Education, Lutheran Church, Missouri Synod, July, 1978), p. 12.

⁷⁶Concordia Lutheran College, "Prospectus on Proposed Change - Level I to Level II" (Austin, TX: revised March, 1980), p. 2.

⁷⁷Marilyn J. Good, "Concordia College," Austin 22:5 (May 1980), 41.

is the logo of the College--a cross with a narrow trans-cept and arms of which are encompassed by two back-to-back Cs standing for Concordia College. One administrator mused that "some Texans see a 'T' in the logo as well!" One senses more than humor in the statement. CLC would very much like to be the center of Missouri Synod Lutheranism in Texas and the South. The logo announces that presence.

The College serves two distinct groups of students: those residing on campus, most often coming from the rural areas of Texas, Missouri Synod Lutheran homes and enrolled in church-work programs; and those commuting to the campus from the great Austin community, often non-Lutherans, general education students and predominantly female. The latter, according to an administrator, come seeking a "good little private school--a place to get it together before going to UT [University of Texas]."

Administrators of the College admit walking a public relations tightrope--meeting the expectations of an element within the Church constituency which believes that the only mission for an LCMS college is the training of church-work professionals. A second segment of the constituency, now seen as the largest and most significant, concerns that a major function must remain that of training church workers, but only as part of the total educational mission. The present stance of the College is that of a multi-purpose church college.

The president argues, "We are a church college--that is more than a church-related college. . . . We want to be the synodical presence in the South--a center for learning and worship." At Concordia Lutheran, that translates into also being a place to prepare resources for the Church. Another administrator added, "We now know we would not have a life if we were not part of the Church." The desire to remain close to the Church is unanimous among administrators.

Personnel at the College are confident that the percentage of church-work students will increase. Admissions personnel have gone "the length and breadth of Texas" for students. The rural areas have traditionally been the places to find Lutherans and church-work students. Lutherans made up only 45% of the 1979-80 student body.⁷⁸ Meanwhile, they believe that a significant number of commuting students from Austin will continue to choose CLC because, in the words of one administrator, it has an established reputation as "a good small college with solid academic credentials." One administrator observed that "a good number of families share the value system that small is better than large, where a reasonably good athlete still gets a chance to play."

Student responses to the question "Why did you

⁷⁸Statistics made available by the Office of the Registrar, Concordia Lutheran College - Austin, Texas.

choose Concordia?" tell us something about the College. Reasons frequently given by students were the small college atmosphere, a faculty that cares, church college, location (near home, in Austin, in Texas), specific programs, favorably impressed by a representative from the College and finally "my brothers and sisters went here." All said they would come again if they had it to do over. However, one trio of sophomore women observed that their reasons for coming would be different a second time. One seemed to speak for all three:

The religious atmosphere on campus is not as fantastic as I was led to believe it would be and I'm disappointed with that, but the intellectual stimulation is great; I like the profs and feel good about the program I'm in.

Both friends agreed emphatically.

c. Educational process: Concordia Lutheran College asserts in its Statement of Purpose that it exists "to promote education in the atmosphere of a Christian community on the college level." Believing that "within the Scriptures and the Lutheran Confessions there exists a set of values which justifies its program of higher education," it sets out to enable students "to develop a life of highest values and service."⁷⁹

How is this done at Concordia - Austin? The Academic Dean answered the question by first stating what

⁷⁹Catalog, p. 7.

Concordia does not do. "There is for us no system with a 'yes' and 'no' checklist. . . . We don't proselytize or preach. . . . [After some reflection] We are what we do"; that is, "an education that comes through the kind of people that are here--proclaiming the Gospel with reticence-- [education] happens in unobtrusive ways."

Students responded to the question by pointing to a "Marriage and Family" class in which the instructor regularly took time in class to elicit discussion on the question "How would the Christian look at this?" A biology instructor was cited for regularly commenting in his classes about the "range and variation in God's creation." Both groups interviewed made reference to the campus community's response after the death of a student. The event gave opportunity for various instructors to discuss with students some Christian understandings of and responses to death from the perspective of their disciplines.

The College, in planning a four-year curriculum to be implemented this coming academic year, wrestled at length with the question of integrating faith and learning. To facilitate discussion, the College applied for and was granted a consultant grant from the National Endowment for the Humanities.⁸⁰ They met at a retreat center with the

⁸⁰Concordia Lutheran College, "Final Narrative Report--13 March, 1980" (Austin, TX) (NEH, Consultation Grant E C 27991 - 78 - 0640).

consultant to work out a strategy. One outcome was the development of a series of three courses in the humanities with the titles of "Confronting God," "Confronting Self and Others," and "Confronting Created Order." The courses are interdisciplinary and have as their objective "to confront students with issues and concerns in the respective areas, and ask students to respond to these issues."⁸¹

The four-year program places increased emphasis on church vocations. A teacher education, pre-pastoral and Hispanic Lay Ministry training program are vital aspects in the overall educational design. The divisional scheme to be implemented with the four-year program calls for a Division of Religion and Biblical Languages. The College already has two faculty with doctorates in the area of biblical studies. That division will be pivotal in the College's drive to become the center for Lutheranism in Texas and the South.

The president of the College recently challenged a 1979 "Theological Adequacy Statement of Faculty Personnel" which would have required further interviewing of candidates for faculty positions by personnel from the Board of Control.⁸² His position was that the Synodical Handbook

⁸¹"Prospectus on Proposed Change," p. 11.

⁸²A memo, dated October 15, 1979, to presidents of Synodical Colleges and Seminaries from the Executive Secretary of the Board for Higher Education informed the presidents

places the responsibility for this in the hands of the president of the institution. He was upheld. The president believes the College has a workable policy on academic freedom and employment. Additions to the faculty sign an agreement which reads, in part:

Freedom to explore, investigate, and to make independent decisions is a right and duty of every faculty member. Freedom, however, requires responsibility. This responsibility begins at Concordia with the promise, freely given, that you will regulate your public and private life in accordance with Christian standards and that you will avoid any conduct which would discredit Concordia Lutheran College or the Lutheran Church-Missouri Synod.⁸³

Where disagreement with synodical policy or College policy exists, there is the opportunity and "right of dissent through designated local administrative procedures."⁸⁴

d. Worship and religious activity: There was a noticeable lack of enthusiasm for the social and spiritual aspects of the Concordia - Austin community. This was in direct contrast to great enthusiasm expressed by faculty and administrators for the four-year program and the

that personnel appointed as faculty or nominated for tenure would have to be further interviewed by either the Chairman or Secretary of the institution's Board of Control. A letter, dated March 14, 1980, from the Executive Secretary to the president of Concordia - Austin confirmed that the requirement, announced in the October 15, 1979 memo, is in violation of a synodical Handbook provision regarding the duties of a college president.

⁸³Concordia Lutheran College, "An Agreement on Academic Freedom" (Austin, TX: n.d.) (a form prepared by Concordia Lutheran College to be signed by all new faculty).

⁸⁴Ibid.

College's future. Students in interviews spoke with pride about the academic programs and the quality of teaching at the College. The social and spiritual areas, by contrast, drew criticism bordering on hostility. Some students spoke with anger about "a spiritual atmosphere which is not what they told us it would be." Others made reference to "two students bodies--the preachers and the jocks." Low chapel attendance, a very small number of religious activities and little evidence of religious art or architecture lend support to that observation. Two strong areas appeared to be resident life where two competent resident counselors head up the program and the intramural programs which attract large numbers of students and staff.

The "two student bodies" seemed divided according to resident or commuter status and to some extent along denominational lines (Lutheran versus non-Lutheran). Involved were feelings expressed by commuter students that "the preachers on campus run things" and "nothing happens on campus for us to attend anyway." Resident students responded by saying, "They don't come to things we plan and organize anyway." Neither student leaders nor student life personnel seemed able to offer any solutions to the problem.

Morning chapel was conducted during prime-time, five mornings per week. Evening chapel was conducted on Tuesdays and Thursdays. The Dean of Students estimated average morning chapel attendance to number around 80. The

highest number present any time during the three-day visit was less than half that number.⁸⁵ It is apparent that only a minority of the students take the morning worship activity seriously enough to attend. Morning chapel was the responsibility of a weekly team made up of a male member of the faculty and three male church-work students. Evening worship was completely student led. It too was poorly attended; however, it was clearly meaningful to all in attendance.

Religious activities were few in number. A religious life committee, a subcommittee of the student senate, was responsible for the programming of religious activities. Two activities which had very direct faculty involvement were active--the choir and a musical, dramatic and media group called "New Life." A volunteer service group called "We Who Care" was semi-active. The low level of activity was discussed with the Dean of Students. His response was twofold: first, it was a responsibility of the student senate and, secondly, the real problem was a lack of student interest. Student leaders acknowledged that it was their responsibility to organize and carry out religious and social activities. However, they felt little direction or support came from the administration.

The 1979-80 Catalog announced that an "experienced staff and faculty members are readily available for

⁸⁵The attendance on the two occasions which this researcher attended was 29 and 34.

guidance and counseling services.⁸⁶ An interview with the Dean of Students revealed that the "experienced staff and faculty members" are the "eight clergy on the faculty." It was pointed out that one of the resident counselors holds a Masters degree in guidance and counseling. Students appear satisfied with the guidance which they receive from their academic advisors. By contrast, students declared that they "would not know where to go for help in a crisis." As to spiritual guidance, they were not willing to name anyone on the campus whom they would seek out for counsel. It seemed that students were not willing to seek personal or spiritual help from faculty and staff who were in a position to affect them academically or socially.

e. Special services to the church: The College has two recognized biblical scholars. They have appeared with regularity as essayists and lecturers at district and regional pastoral conferences. The College has a Hispanic Lay Ministry training program which is offered on a non-credit basis for the training of future workers in Hispanic ministries. Administrators spoke of a close working relationship with district leaders. College and district co-sponsor a Lutheran electronic media program which has produced audio-visual materials for parish Sunday schools. Present services being rendered by the College are given

⁸⁶Catalog, p. 67.

in Table 12.

f. Alumni in the life and work of the church:

Synodical educators and College leaders at Concordia - Austin have been alarmed for some time over the continuing declines in church-work enrollments. Church-work graduates in 1979 numbered fifteen, or slightly over a quarter of all graduates. The total number of graduates numbered just over half the 1976 number.

Total enrollments have declined 37% over the five-year period between 1975 and 1979. The College is hopeful that the 1979-80 freshman class is evidence of an upward turn in enrollments. In that year, 240 new students enrolled as freshmen; 35 of them were in church-work programs.⁸⁷ The College is hoping to keep them on campus for four years. Table 13 gives a five-year breakdown by program.

Survey results on alumni involvement in congregational life indicate that perhaps Concordia Lutheran College's contribution to the Church is a faithful and dedicated laity. Over two-thirds worship regularly; over 40% are congregational leaders; 70% serve through auxiliaries; and over 70% give 5% or more of their gross income to the church or a charity.

g. Case summary: It has taken Concordia Lutheran

⁸⁷Statistics made available by the Office of the Registrar, Concordia Lutheran College - Austin, Texas.

TABLE 12

Special Services Rendered by Concordia - Austin
to the Synod, Regional Church Agencies and
Congregations, 1979-80 Academic Year

Services rendered by faculty, staff and administrators as:

Essayists/ lecturers	Synodical/regional District/area	conferences/forums
Preachers	District/area	pulpit supply
Consultants	Music Education Art Fund raising	instrumental area agencies
Board/ membership	Synodical/district Congregations	active and advisory active
Other	Congregations	organ recitals

Services rendered by student groups:

Music	Choir Contemporary music groups
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Institutional facilities made available to and for the
convenience of church-related constituencies:

Convention/ gathering site	Area Lutheran youth athletic contests District and auxiliary conventions
Library services	District archives Free use by area church workers
Workshops	Early childhood/church youth

Programs especially designed to serve the regional church
constituency:

Education	Seminary extension programs Hispanic Lay Ministry
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Programs co-sponsored with the Synod or District:

LEM (Lutheran Electronic Media)

Other services:

Study center	Lutheran Institute for Religious Studies
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TABLE 13
 Graduates by Program and Total Enrollments at
 Concordia Lutheran College - Austin, Texas,
 1975-1979

	1975	1976	1977	1978	1979
Pastoral ministry	17	21	8	9	4
Teaching ministry	13	21	21	9	8
Dir. Christian education	0	0	0	2	3
Lay Ministry	0	0	0	0	0
Social work	<u>1</u>	<u>8</u>	<u>3</u>	<u>0</u>	<u>0</u>
Church-work TOTALS	31	50	32	20	15
Non-church work graduates	<u>55</u>	<u>65</u>	<u>40</u>	<u>63</u>	<u>44</u>
TOTAL GRADUATES	86	115	72	83	59
TOTAL Enrollments (all classes, full-time, part-time)	388	353	302	287	244

SOURCES: Lutheran Church, Missouri Synod, Statistical Yearbook (St. Louis: 1975-1979) and statistics made available by the Office of the Registrar, Concordia Lutheran College - Austin, Texas.

TABLE 14
Survey Results on Concordia - Austin Alumni Involvement
in the Life and Work of Congregations

N = 25 (10 females/15 males)

Average monthly attendance in congregational worship	<u>Number</u>	<u>Percentage</u>
4 out of 4 weeks	17	68%
3 out of 4 weeks	1	4
2 out of 4 weeks	1	4
1 out of 4 weeks	4	16
0 out of 4 weeks	2	8
Currently serving in leadership role in the congregation		
Yes	11	44%
No	14	56
Member of auxiliary or service organization of a congregation		
Yes	17	68%
No	8	32%
Percentage of gross income given to congregation or other charity		
Ten percent or above	8	32%
Five to ten percent	10	40
Below five percent	7	28

College a half century to become a four-year college. It is moving from two-year to four-year at a time when most colleges are retrenching just to survive fiscally. Concordia - Austin has launched a three million dollar fund raising drive to pay for needed expansion of programs and facilities. It is banking on Lutherans in Texas and the South to underwrite the expansion. It is counting on continued population growth in the "sunbelt" to provide a pool of students for a projected student body of 600-800 students.

The College has during its history had its go with both the cloistered environment of a college limited to church-work students and a college environment so general that it risked its religious identity. Presently, it has chosen a middle course and very sincerely chooses to be a Lutheran church college. Its largest and most important constituency appears to be enthusiastic in its support of the College's Lutheran stance and educational mission. Still, enough tension remains between the various publics to signal confusion over stance. Stance = 2.

Not one person, students or faculty, seemed surprised when asked if a Christian point of view was present in the educational process at Concordia - Austin. The manner in which it was seen to be manifested differed, but everyone believed it to be present. Sacred Scripture and the Confessions were understood to "teach a unique set of inspired values." Service to the church was stressed as

an important aspect of stewardship of life. Finally, while committed to be an instrument of Church in higher education, the College has fought for and maintained what it believes to be an adequate level of academic freedom. Educational process = 1.

Many students are discontented with the social and spiritual aspects of the Concordia community. Claims of a warm and friendly community ignore the contrary opinions of a significant number of students. Students expressed satisfaction with the resident living and intramural programs. They believed the quality of spiritual life, the counseling services and direction from student affairs personnel to be inadequate. Co-curricular = 3.

Concordia -Austin appears to have a good start on the goal of becoming the center for Lutheranism in Texas and the South. It has built vital bridges to the Austin community, the district, and congregations in the region. The small college community is sharing its various talents with the church at what seems to be an optimal level. The Lutheran Electronic Media and the Hispanic Lay Ministry training programs appear to be very creative match-ups between local need and institutional expertise. The range of services will likely increase as the institution expands. At the present, they seem limited only by institutional size. Special services = 2.

The College is embarrassed by the low number of

church-work enrollments. A total of only fifteen church-work graduates in 1979 brings into question the viability of the institution as a church college. The involvement of Concordia - Austin alumni in the life and work of congregations is complementary to the College. Alumni = 2.

Summary judgment regarding Concordia - Austin:

How well did the institution declare a Lutheran/Christian stance?	2
How well was a Christian point of view expressed in the educational process?	1
How well was a Lutheran understanding of commitment realized through co-curricular activity?	3
To what extent did the institution render special services to the Synod, regional church agencies and congregations?	2
How involved were the alumni in the life and work of the Church?	2

C. COMPARATIVE ANALYSIS

1. Stance

Concordia Teachers College - Seward and Concordia College - St. Paul, together with a third teachers college, have enjoyed a kind of "favored status" among synodical schools.⁸⁸ Large subsidies and a franchise on teacher

⁸⁸The third college is Concordia Teachers College located at River Forest, Illinois. Total enrollment for the 1978-79 academic year was 1191, of which 65% were church-work students. Statistical Yearbook, 1978, p. 13.

education within the Synod allowed them to operate reasonably-sized and efficient single-purpose institutions.⁸⁹ They have, until recently, been almost immune to the problems faced by the two church colleges in our study. However, as has been noted, the situation has changed. Concordia - Seward and Concordia - St. Paul face realities already encountered by Concordia - Austin and Concordia - Milwaukee which result from declines in their traditional enrollment pools. Presently, both Seward and St. Paul are in states of transition--extending their missions in ways convincing to themselves, prospective students, the Synod and other more direct constituents.

Concordia - Austin and Concordia - Milwaukee, by contrast, have experienced a decade or more of dramatic change which has resulted in significant diversification of programs as well as movement from two-year to four-year status. Traditions of training in church vocations have been applied to current settings through expanded liberal arts programs and the addition of other professional learning programs. Both continue to be owned by the church and choose to be "the Church in higher education." Evidence of concern for Christian identity and church relationship abounds.

⁸⁹Until very recently, other synodical colleges were prohibited from offering teacher education beyond the sophomore year of college.

All have altered their missions in response to changing forces outside themselves. Their curriculums continue to be vocational in character--even liberal arts programs are professionally oriented. All have made "a commitment to education which does not necessarily have a direct functional relationship to the professional ministries of the church."⁹⁰ Consider again Concordia - Milwaukee's Statement of Purpose as compressed into a single topic sentence.

. . . committed to an educational philosophy and Christian values which give meaning and purpose to the knowledge and skills deemed necessary for the good life and useful for productive living in service to the church and community.⁹¹

The difference in stance results from the degree of alteration in mission.

How do the institutions differ in regard to stance? The church colleges (Milwaukee and Austin) have undergone greater change in student body makeup. Church colleges with less than one-third church-work students were compared with the church vocations colleges which have remained over two-thirds church-work students. Church colleges ranged between 45 and 60% Lutheran, while the church vocations colleges were closer to 90% Lutheran.⁹² On church

⁹⁰See pp. 129-30, above.

⁹¹See p. 145, above.

⁹²According to unaudited statistics made available

vocations campuses, large blocks of required courses for the dominant church-work programs are explicitly church-related. Church colleges may have as few as two or three required courses in the core curriculum which are explicitly Lutheran or Christian.

Church vocations colleges provide a clearer alternative to public or non-sectarian higher education. Institutional constituencies, particularly church owners, expect commitment to synodical doctrinal positions, a Christian posture and loyalty to the Church.⁹³ All institutions in the study are remarkably alike in the forthrightness of their published statements about loyalty to the Church and commitment to the faith. Constituents, however, seem to prefer counting heads and examining the calendar of activities. The constituents at Milwaukee have found it wanting. Seward's are suspicious of even a little change. St. Paul and Austin constituencies have apparently decided that if the leadership is sound, the institution must be sound as well.

Administrators and faculty members interviewed were unanimous in the belief that the work of the Church was

by the staff of the Board for Higher Education, Lutheran Church, Missouri Synod, the percent of Lutherans in the four student bodies were as follows: Austin 45%, Milwaukee 58%, St. Paul 84%, and Seward 92%.

⁹³See the discussion on pp. 58ff above.

being carried on at the institutions with which they were affiliated. At all of the institutions, policies which govern hiring, tenure and/or release of employees are dictated by the synodical Handbook. Most persons interviewed appeared to accept the fact that synodical ownership means "doing it the LCMS way."

In summary, identity as a church vocations college or church college does make a difference as to what degree the institution declares a Lutheran/Christian stance. The higher number of church-work students, the higher ratio of Lutherans, the commitment to a profession in church work and the resultant curriculum all combine to make the stance of the church vocations colleges more clearly Lutheran and Christian.

2. Educational Process

On all the campuses there was agreement among students and faculty alike that a Christian point of view was permeating the educational process. It was believed that an integration of Christianity and Lutheran understanding of faith with course subject matter was taking place. In fact, it became apparent that both students and faculty "expect" an integration of faith and learning. It was an expectation which attracted many of the students to the school to begin with. Faculty members, by and large, chose to teach at these colleges because one of the unique

expectations of a faculty person at a church college--"to bring to the class a Christian perspective, not likely to be found in the course materials."⁹⁴ The observation of a curriculum consultation team, after a visit to one campus, seems to apply to all. The academic programs were described as "Lutheran-Christian in that the expressed correlation between liberal arts and professional learning is based on the notion that faith is translated in witness, in service in many ways."⁹⁵

Students at all the Corcordias made reference to the spontaneous and easy manner by which faculty members witnessed to their faith and translated that faith into service. Professors were complimented for using appropriate and helpful analogies of faith in the classrooms and for themselves being models of Christian scholarship, in that they demonstrated that faith and reason were compatible in their personal and academic lives. Students expressed satisfaction and gratitude at the high degree of involvement of faculty in the total life of the campuses on a variety of levels--academic, social and spiritual.

Administrators, as a group, seemed either to overlook or ignore the Christian modeling aspect of teaching, so important to the students. To administrators, evidence

⁹⁴See p. 127, above.

⁹⁵See pp. 146-47, above.

of a Christian point of view was to be found in catalog statements or sections on application of Christian principles in syllabi. Administrators repeatedly engaged in apologetics regarding academic freedom. They were the only ones to consistently go about defending the Church's position on selected issues. They frequently shared the expectation that instructors arrive at certain prescribed doctrinal answers, even when individual scholarship might dictate otherwise. Faculty members, by contrast, were more concerned that their students grow holistically--in both cognitive awareness and personal faith. Faculty members seemed to "live more fully the Gospel" by pledging to prepare and present course materials with utmost diligence and then trusting the educational process which for them included the involvement of the resources of the student and those of a divine spirit.

How did they compare? The church vocations colleges had more extensive church-work curriculums which contained more theology courses in the core and more arts of ministry courses in the church-work majors/minors. The church colleges had more diversified programs. Integration of faith and learning was applied more generally in a broad range of courses. However, significant ratios of instructors on all the campuses have worked professionally either as Lutheran clergy or as parochial school teachers. There was in evidence high levels of personal commitment to the

Christian faith and the respect for the Confessions of the Lutheran Church. It is one of the discoveries of this study that the key variable in the expression of a Christian point of view in the educational process is the aggregate commitment of the faculty to the faith and willingness to apply it appropriately. The students were aware of that aspect. As a result, the expression of a Christian point of view is similar in both types of colleges.

3. Worship and Religious Activity

At Concordia Seminary it was said in jest: "Concordia professors preach so well in the classrooms and lecture so well in chapel!" This Concordia "tradition" continues to be maintained! Chapel services were often of the "sandwich type"--rather long meditations/lectures sandwiched between hymns. There were exceptions. On one campus visit, only one of the three services fit the above description. The other two services were joyful celebrations and worship leadership was shared by students, faculty and administrators. On all campuses, chapel is held during a 20 to 30 minute period in the morning. All other activities on the campus are suspended during this time. Fellowship times and coffee breaks generally followed the chapel periods.

Differences between the two types of campuses are quite marked on the worship and religious activity variable.

The greater homogeneity of students and faculty, around the common denominator of service to the church, appears to have a positive effect on both the quality and quantity of worship and religious activity. For many students on the church vocations college campuses, daily chapel was a kind of rehearsal of the faith for a time in their professional careers when leadership of worship will be expected of them. However, other factors besides church-work enrollment ratios need to be taken into account. The church vocations colleges are larger. One employed a full-time chaplain and the other had a Dean of the Chapel who was given a load reduction for service in this capacity. Finally, the campuses with more active religious programs were predominantly residential. By contrast, the other two campuses were two-thirds commuter.

In summary, the church-work enrollment ratio made a significant difference as to how well a Lutheran understanding of commitment was realized through worship and religious activity. It is impossible to be more precise without analyzing further the impact of campus size and commuter/resident ratios. It does seem clear that, at least along the co-curricular variable, structure flows out of purpose.

4. Special Services to the Regional Church

In recent decades, public service has become an

important aspect of the work by institutions of higher education. Today, sponsoring churches receive benefits far beyond those which come through (1) publicity garnered by having a college; (2) the value of having an institution where its members enjoy an educational process and environment of choice; and (3) educated professional and non-professional congregational members. The colleges provide for the churches a reservoir of uniquely skilled persons. Its facilities often render unique and valuable service not available to congregations from other sources in their communities.

The church vocations colleges in this study are more national in character than the church colleges. Students at the former more often came from the Synod at large and graduates are placed throughout the Synod. Faculty, especially those in the education and theology areas, tend to serve on national boards and speak to and write for synodical audiences. In the case of Concordia - Seward, its service to the regional church is severely hampered by its location in rural eastern Nebraska. Administrators at St. Paul acknowledge the absence of working relationships with Twin City congregations.

The church colleges at Austin and Milwaukee are more local and regional in study body makeup. Both institutions have actively courted local congregations and the districts in their regions for support, students and exchange of

services. It appears that they are successful, especially when compared to the larger church vocations campuses in the study. At the church colleges, institutional resources are being utilized to a greater extent by regional church constituents. Significant bridges have been constructed which facilitate a creative exchange of services of mutual benefit (see Table 15).

5. Alumni in the Life and Work of the Church

Church vocations colleges placed a significantly larger number of professional church workers into the parishes and education centers of the Synod than church colleges. A review of Tables 4, 7, 10 and 13 reveals that the two church vocations colleges graduates 2017 candidates between 1975 and 1979, or an average of just over 403 per year. The two church colleges during the same period graduated 388, or an average of just over 77 per year. The ratio was about 5 to 1. The combined enrollments of the church vocations colleges in 1979 was 1807. The church colleges totaled 620. The enrollment ratio was about 3 to 1. Another factor which might be taken into account is the matter of synodical subsidy paid to the institutions. For the 1977 fiscal year, the last year for which financial data were available, the church vocations colleges together received just over 2.1 million. The church colleges received \$712,000 in subsidy from the Synod treasury. Church

TABLE 15

Comparative Analysis by College Type of Special Services
Rendered by Four Cases to the Synod, Regional Church
Agencies and Congregations, 1979-80 Academic Year

		Church Vocations Colleges	Church Colleges
Services rendered by faculty, staff and administrators as:			
Essayists/ lecturers	Synodical/regional District	<u>XX</u> <u>XX</u>	<u>XX</u> <u>XX</u>
Preachers	District	<u>XX</u>	<u>XX</u>
Consultants	Music	<u>XX</u>	<u>XX</u>
	Education	<u>XX</u>	<u>X</u>
	Art	<u>X</u>	<u>X</u>
	Fund raising	<u>XX</u>	<u>XX</u>
Board memberships	Synodical	<u>XX</u>	<u>X</u>
	District	<u>XX</u>	<u>XX</u>
	Congregations	<u>XX</u>	<u>XX</u>
Other	Area		<u>X</u>
	Congregations	<u>X</u>	<u>XX</u>
Services rendered by student groups:			
Music	Choir	<u>XX</u>	<u>XX</u>
	Band	<u>XX</u>	
	Contemporary Music	<u>XX</u>	<u>XX</u>
Drama	Children's theatre	<u>XX</u>	<u>X</u>
Institutional facilities made available to and for the convenience of church-related constituencies:			
Convention/ gathering site	Conventions	<u>XX</u>	<u>XX</u>
	Youth events	<u>XX</u>	<u>XX</u>
	Athletic events	<u>X</u>	<u>X</u>
Library services	District archives	<u>XX</u>	<u>XX</u>
	Free use	<u>XX</u>	<u>XX</u>
Workshops/ clinics	Parish needs	<u>X</u>	<u>X</u>
	Athletic programs	<u>X</u>	<u>X</u>
Programs especially designed to serve the regional church constituency:			
Education	Extension	<u>XX</u>	<u>XX</u>
Programs co-sponsored with the Synod or District:			
Agencies/ Education	Synod	<u>X</u>	
	District		<u>XX</u>
Other services:			
Publications journal		<u>X</u>	
Study Center Institute			<u>X</u>

TABLE 16
 Survey Results on Alumni Involvement in the Work of
 Congregations Contrasted Between Alumni of Church
 Vocations Colleges and Church Colleges

	Church Vocations Colleges	Church Colleges
Average monthly attendance in congregational worship		
4 out of 4 weeks	70%	70%
3 out of 4 weeks	22	4
2 out of 4 weeks	2	8
1 out of 4 weeks	4	14
0 out of 4 weeks	2	4
Currently serving in leadership role in the congregation		
Yes	40%	40%
No	60	60
Member of auxiliary or service organization of a congregation		
Yes	82%	70%
No	18	30
Percentage of gross income given to congregation or other charity		
Ten percent or above	42%	28%
Five to ten percent	48	48
Below five percent	10	24

colleges cost the Synod more per full-time church-work graduate.

Survey results on alumni involvement in the work of congregations indicate that there were only minor differences between the graduates of the two types of colleges. Table 16 depicts differences in two areas. Church vocations college graduates were more active as members of auxiliaries or service organizations. There was a difference of 14% in the number of graduates who gave 5% or more of their gross incomes to the church or a charity.

6. Summary Judgment

	<u>Church Vocations Colleges</u>		<u>Church Colleges</u>	
	Sew.	St. P.	Milw.	Aust.
How well did the institution declare a Lutheran/Christian stance?	2	1	2	2
How well was a Christian point of view expressed in educational process?	1	2	2	1
How well was a Lutheran understanding of commitment realized through co-curricular activity?	1	2	3	3
To what extent did the institution render special services to the Synod, regional church agencies and congregations?	2	2	1	2

	<u>Church Vocations Colleges</u>		<u>Church Colleges</u>	
	Sew.	St. P.	Milw.	Aust.
How involved were the alumni in the life and work of the church?	<u>1</u>	<u>1</u>	<u>2</u>	<u>2</u>
TOTALS	7	8	10	10
(Variable Average)	(1.4)	(1.6)	(2.0)	(2.0)

The hypothesis--that there are no major differences between the purposes served by church vocations colleges and church colleges of the Lutheran Church, Missouri Synod--was not sustained. The two types of institutions were compared along five variables. The church vocations colleges were found to be clearly superior in two of the five areas. Along three of the five variables, the differences were found to be minor. On the whole, the differences are significant. The hypothesis is not sustained.

TABLE 17
Comparative Analysis of the Four Cases on the Basis of Enrollments and Fiscal Operations

	CHURCH VOCATIONS COLLEGES		CHURCH COLLEGES	
	CTC-Seward	CC-St. Paul	CC-Milwaukee	CLC-Austin
Enrollments (1978-1979)				
Church Work	870 (76%)	479 (72%)	113 (30%)	40 (16%)
General Education	274 (24)	184 (28)	263 (70)	204 (84)
TOTAL	<u>1144</u>	<u>663</u>	<u>376</u>	<u>244</u>
Fiscal Operations (1977)				
Income (per student)				
Education fees	\$1360 (30%)	\$1707 (37%)	\$1792 (37%)	\$1022 (27%)
Room, board & activity	1015 (23)	985 (21)	619 (13)	755 (20)
Synodical subsidy	1199 (27)	1250 (27)	1049 (21)	918 (25)
Gifts, grants & other	891 (20)	692 (15)	1429 (29)	1047 (28)
TOTAL (per student)	<u>\$4465</u>	<u>\$4634</u>	<u>\$4889</u>	<u>\$3742</u>
Income (institution total)	\$4,849,493	\$3,053,527	\$2,058,386	\$1,104,017
Expenditures (per student)				
Education and general	\$2956 (68%)	\$2876 (62%)	\$3507 (74%)	\$2071 (61%)
Auxiliary expenditures	1097 (26)	1032 (22)	987 (21)	816 (24)
Student aid	143 (03)	641 (14)	109 (02)	432 (13)
Equip & debt retire	133 (03)	85 (02)	122 (03)	65 (02)
TOTAL (per student)	<u>\$4329</u>	<u>\$4634</u>	<u>\$4725</u>	<u>\$3384</u>
Expenditures (institution)	\$4,701,466	\$3,053,289	\$1,989,291	\$998,162

SOURCE: Lutheran Church, Missouri Synod, Statistical Yearbook (St. Louis: 1977, 1978).

CHAPTER V

SUMMARY, CONCLUSIONS AND IMPLICATIONS

The purpose of this study has been to describe how a particular group of church-related colleges manifest claimed educational purposes which are of importance and benefit to their sponsoring church. The study was conducted with the belief that such a descriptive case-study would be useful to those educators and church leaders concerned with the significant survival of church-related higher education. In this chapter, the study will be summarized, conclusions will be presented and finally major implications for education and for future research will be pointed out.

A. SUMMARY

A history of church-related higher education is a story of both continuity and change in the purposes served by church-related colleges and universities. Their educational missions can be seen as responses to a variety of factors - theological, economic, political, social and even church tradition. Despite decades of response and change, some purposes have remained constant over time and among institutions.

The literature on church-related higher education reveals considerable concern over the effects of changed educational orientations on institutions and systems. However,

a review of the literature revealed an absence of descriptive data on the nature of the changed orientations and their effects. This study is viewed as a starting point for addressing the concerns over changes in the purposes of church-related institutions vis-a-vis the church.

A consequence of changed educational orientations in institutions, within at least one denominational system, has been the erosion of confidence in the value of such institutions to their sponsoring churchbody. In the face of increasing financial needs for current operations and special drives for new construction and expansion, church leaders are asking if they can or want to continue to supply the kinds of support or funds needed by their colleges. While the question of support is most often expressed in fiscal terms, behind the question is a more basic question: Do changed institutions continue to yield educational benefits of sufficient importance to merit continued support by the sponsoring church?

Lutheran higher education came into being as associations of immigrant Lutheran congregations established schools, colleges and seminaries. The founding purposes for Lutheran colleges were to produce a learned clergy, provide access to professions, evangelize the frontier and to maintain ethnic and sectarian self-interest. When social and cultural changes made many of the founding purposes obsolete institutions altered their missions to meet new needs. Sponsoring Lutheran

denominations generally continued to demonstrate support for and confidence in their educational institutions. Colleges were to be the Church in higher education - rendering the world somehow more intelligible during periods of great social change.

This study analyzed institutional Statement(s) of Purpose together with Lutheran Church/College covenants in order to determine the purposes currently perceived by sponsoring church bodies and claimed by colleges. As was the case, during the study of church-related higher education in general, some purposes were found to remain constant over time and among institutions. Five were generalized as currently relevant purposes for Lutheran colleges and universities in America. They were the following:

- The declaration of a Lutheran/Christian stance.
- The expression of a Christian point of view through the educational process.
- The provision of co-curricular programs and religious activities which realize the Lutheran understanding of Christian commitment.
- The provision of resources which support the ministries and programs of the regional church.
- The provision of an alumni actively involved in continuing roles in the life and work of the church.

The five purposes became the basis for the research questions and the focused interviews.

Four selected institutions of the Lutheran Church - Missouri Synod were researched and described in terms of how the five purposes were manifested. Two cases - church vocations colleges were compared with two other cases - church colleges. The differences between the two types of institutions were found to be significant on two out of the five variables. A hypothesis which held that there would be no major differences between the two types was not sustained. Despite the differences both types of colleges were found to yield a great number of educational benefits of importance to the church-owner.

B. CONCLUSIONS

On the basis of the foregoing research, the following conclusions have been drawn:

1. All five purposes derived from the literature were fulfilled to some degree at each institution in the study. The purposes continue to be attainable.

2. Educational orientation and program enrollment ratios affected the extent to which some purposes were carried out.

Church vocations colleges provided co-curricular programs and religious activities which better realized a Lutheran understanding of Christian commitment. Church vocations colleges also graduated over the last five years greater numbers of full-time professional workers for the Church's

ministries.

3. Factors other than enrollment ratios and educational orientation were more significant in the manifestation of some purposes. Style of institutional leadership and constituent perception of that leadership appeared to be the key variables in the degree to which the institutions declared a Lutheran/Christian stance. Teaching styles and personal integration of faith and learning by individual instructors appeared to be the critical factor in determining the degree to which a Christian point of view was expressed in the educational process. Finally, while a change in education orientation was often a factor in moving institutions toward a greater sharing of resources with the regional constituencies, the geographic origin of the students, the placement of students after graduation and the institution's attitude toward an exchange of services were found to be more critical in determining the level of services made available to regional constituencies.

C. IMPLICATIONS

1. For religious Education and Church-related Higher Education

a. This study has observed that institutions have moved away from highly exclusive church-work orientations

to multi-purpose missions, while maintaining significant commitments to their sponsoring church and its mission. Denominations need to be reminded that continuing and meaningful relationships between colleges and churches do not rest totally with one partner - the college. The Danforth Study, cited earlier in this study, concluded that sponsoring denominations frequently fostered the dissolution of relationships with their colleges by failing to adequately support them financially, though often retaining a kind of operational control.¹ The Lutheran Church's generous support of its colleges with large subsidies has fostered a continued and strong relationship. The degree of support probably did much to "soften" tight controls, frequently more supervisory and regulatory than advisory.

This study is evidence that institutions given adequate support and freedom can apply resources creatively to local settings. While there is likely to occur some confusion as purposes are changed or broadened, the exchange of services with local/regional church agencies, constituencies and congregations can be creative and mutually beneficial. It seems like a particularly viable option for church-related colleges in search of significant survival.

¹Manning M. Pattillo and Donald M. Mackenzie, Church-Sponsored Higher Education in the United States (Washington: American Council on Education, 1966), p. 28.

b. The partnership between the denominations and their colleges can in one sense be seen as a paradigm of the church's interest in all education. The focus of this study has been on the special relationship existing in the church-related college. The partnership between denomination and college is based on a mutuality of interests. Mutuality suggests interdependence.² They are not the same but they work together. This study has described some ways by which the mutuality is sustained.

Colleges and churches have differing functions. Sidney Rand argues that the "church college must be dedicated to the activity of the mind."³ Colleges are not in the business of apologetics or evangelism. When either function is placed on them, primary functions are likely to become blurred. Evidence of that appeared on college campuses included in this study. Richard Cain warns that "the college that is church-related must be sympathetic and eager to assist the church as the college can while retaining its own primary allegiance to its academic integrity."⁴

²Arthur L. Olsen, "College and Church: Partnership in Mission" Chapter IV in Richard Baepler and Arthur L. Olsen (eds.) The Quest For a Viable Saga (Valparaiso, IN: Association of Lutheran Faculties, 1977), p. 51.

³Concordia Alumni News, "Rand airs relationship between Church and Colleges." Concordia Alumni News 17:2 (Winter 1978), 14.

⁴Richard W. Cain, "What are Appropriate Expressions of the Interest of the Church in Related Colleges?" in

c. Christian scholarship brings to higher education a necessary and distinctive emphasis through the insight of a particular faith - fundamental life orientation.⁵ Theology, as the intellectual content of such faith, provides education with a focus which centers on the relationship between God, the creator and man, the creature. When doing this, Christian higher education extends a process begun at the earliest stages of parish education. The church-related college is indeed an extension of religious education when it nurtures young adults, and increasingly older adults, as they search for appropriate responses to God's grace in their lives.

d. In a time when repeated calls are being made for a justification of denominational involvement in higher education, evaluative criteria must be found which is not based or drawn from obsolete or limited purposes. The development of a new set of criteria presupposes a revised understanding of the benefits which the denominations accrue from their colleges. Church bodies such as the Lutheran Church - Missouri Synod have for a long time evaluated their colleges almost exclusively on the basis of the number of students prepared for seminary or graduates placed in one of

Richard N. Bender (ed.) The Church-Related College Today: Anachronism or Opportunity? (Nashville: General Board of Education, United Methodist Church, 1971), p. 66.

⁵ Philip H. Phenix, Education and the Worship of God (Philadelphia: Westminster Press, 1966), p. 17.

the ministries of the Synod. This study offers ample evidence that the colleges researched do much more than simply "train church-workers."

Current purpose statements in the catalogs of the colleges investigated in this study reflect a larger, more expansive vision for themselves. Statements read:

. . . to develop human beings . . . to cope with the demands of an increasingly complex society . . . to provide the student opportunity to make an intelligent selection of vocational goals for service to God and mankind . . . [to be of] service to church and community . . . to develop mature personalities . . . [to be] multi-purpose institutions. . .

A host of issues beg responses from institutional administrators and church leaders. What will be required of the institutions to develop the kinds of processes which will lead to the outcomes their current Statement(s) of Purpose call for? Are the institutions willing to make the necessary investment to develop systematic means for evaluating outcomes?

e. An integration of faith and learning was achieved in the person and action of a number of instructors as the Gospel was brought into course work where it touched the material or came up naturally in discussion. Of central importance were the instructors and persons whose reasons for being in their callings were in themselves evidence of faith and learning. A Lutheran/Protestant understanding holds that faith is conveyed in witness and service in numerous ways. In evidence in the research was a pedagogical

process which Paul Tillich has described as dialectic

way of seeking for truth by talking with others from different points of view, through "Yes" and "No," until a "Yes" has been reached which is hardened in the fire of many "No's" and which unites the elements of truth promoted in the discussion.⁶

However also in evidence was a scholastic notion that theology is the queen of sciences and as such permeates everything and therefore its concrete presence must be located in all subject matter. There were those who insisted that integration of faith and learning must be demonstrated through statements in course descriptions or even through "Christian courses" such as Christian art, Christian math and the like.

A word of caution is in order, particularly for church-related colleges of a more fundamentalist/evangelical persuasion which now appear to be on the rise in higher education. It seems that institutions, claiming Lutheran or Protestant heritage, are seduced into a legalism and dogma which limits the academic freedom inherent in their tradition. Forgotten is the fact of the Protestant principle

the task of theology is mediation, mediation between the eternal criterion of truth as it is manifest in the picture of Jesus as the Christ and the changing experiences of the individuals and groups, their varying questions and their categories of perceiving

⁶Paul Tillich, The Protestant Era (Chicago: University of Chicago Press, 1948), p. xiii.

reality.⁷

A final and critical observation must be added here. H. Richard Niebuhr defines Christian churches as "inclusive institutions . . . emphasiz[ing] the universalism of the gospel". Sects, he believed were "exclusive in character, appeal[ing] to the individualistic element in Christianity."⁸ For Niebuhr denominationalism in the Christian church was an "unacknowledged hypocrisy" which continues in the body of Christ "the spurious differences of provincial loyalties."⁹ Using Niebuhr's definition it is possible to see church and sect in a continuum with church at the inclusive end and sect at the exclusive end. The system examined in this study is located at the sect end of the spectrum. There is serious doubt whether a system with such a self-understanding can foster an educational process which prepares students to cope with the demands of an increasingly pluralistic and complex society.

2. For Further Research

A study by Columbia University researcher, Richard Anderson, found that colleges that changed their educational

⁷ Ibid.

⁸ H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Meridian, 1957), p. 17.

⁹ Ibid., p. 6.

missions managed to increase enrollments more rapidly than others, but many changed institutions later experienced deterioration in student scholarship, morale and community spirit. He concluded that "although the pursuit of an expanded mission may have immediate financial advantages, there are often long-term competitive disadvantages."¹⁰ On-going observation of the colleges in this study over the next decade would likely confirm or falsify Anderson's conclusions.

The colleges in the Concordia System would do well to conduct a "Survey of Images and Expectations" similar to the comprehensive study of perceptions conducted by Merton Strommen for the colleges of the Lutheran Church in America.¹¹ The LCMS colleges are adding new constituencies as they expand their missions. The entire system is in need of a systematic means by which to assess constituency perceptions of their performance and purposes.

There remains the task of measuring and evaluating the various benefits rendered by the colleges, and disclosed by this study. Educators are in need of responses/answers, informed by sound evaluation, to give to critics

¹⁰ Richard E. Anderson, Strategic Policy Changes at Private Colleges (New York: Teachers College Press, 1977), p. xiii.

¹¹ Merton P. Strommen, A Survey of Images and Expectations of LCA Colleges (New York: Division of Missions in North America, Lutheran Church in America, 1976).

will likely continue to question the legitimacy of private/
church-related higher education. Not only must there be
answers for church leaders but to any who wonder if church-
related higher education merits survival.

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APPENDIX

APPENDIX A

INTERVIEW GUIDE

STANCE	Institution _____
Variable One	Respondent _____

HOW DOES THE INSTITUTION DECLARE A LUTHERAN/CHRISTIAN STANCE?

Who are the institution's publics?

How does the institution express commitment to the Christian faith?

How is the institution identified as an instrument of the Church in higher education?

How is its stance maintained--what does it do to legitimize any claims to be an alternative to non-sectarian higher education?

How does the institution encourage a dialogue on matters of faith and life in its community and how does it insure freedom of Christian witness by faculty, students and administrators?

Local items to pursue regarding stance:

Document(s):

Summary Judgment: In general how well does the institution declare a Lutheran/Christian stance?

very well		somewhat		not at all
1	2	3	4	5

INTERVIEW GUIDE

CURRICULUM	Institution _____
Variable Two	Respondent _____

HOW DOES THE INSTITUTION EXPRESS A CHRISTIAN POINT OF VIEW
IN ITS EDUCATIONAL PROCESS?

What evidences are there of Christian understandings of the
nature of man and the world in the educational process?

What is the role of the Church's values, writings and
traditions in coursework?

By what means are students encouraged to cultivate their
talents for service to mankind and God?

What encouragement and opportunity are given for preparation
for church vocations?

How is academic freedom understood?

How are standards of performance maintained?

Local Items(s):

Document(s):

Summary Judgment: In general, how well is a Christian point
of view expressed through the educational process?

very well		somewhat		not at all
1	2	3	4	5

INTERVIEW GUIDE

CO-CURRICULAR	Institution _____
Variable Three	Respondent _____

HOW IS THE LUTHERAN UNDERSTANDING OF CHRISTIAN COMMITMENT
REALIZED IN CO-CURRICULAR PROGRAMS AND ACTIVITIES?

What opportunities are there for corporate worship? Eucharist? How is public and private worship nurtured? What are the opportunities for Bible study, discussion of religious topics and other religious activity? Are the activities found meaningful by the students? How does the institution foster programming and activity?

What counseling and guidance services are provided by the institution? General counseling? Pastoral counseling? Crisis counseling and intervention? How are these services evaluated by the students?

What are the perceptions of students regarding the spirit and tone of campus life? Is discipline and policy enforcement seen as positive and evangelical?

Local Items(s):

Document(s):

Summary Judgment: In general, how well is a Lutheran understanding of commitment realized through co-curricular activity?

very well		somewhat		not at all
1	2	3	4	5

INTERVIEW GUIDE

SPECIAL SERVICES Institution _____
 Variable Four Respondent _____

WHAT SPECIAL SERVICES ARE RENDERED BY THE INSTITUTION IN
 SUPPORT OF THE PROGRAMS OF THE SYNOD, REGIONAL CHURCH
 AGENCIES AND CONGREGATIONS?

What special services are rendered by faculty, staff and
 administrative personnel as

Essayists/lecturers,
 Preachers,
 Consultants,
 Board members,
 or other roles?

What special services are rendered by student groups through

Music,
 Drama,
 or other activities?

What facilities are made available to and for the convenience
 of the Synod, regional church agencies and/or congregations
 for

Conventions/gatherings,
 Clinics,
 or other events?

What programs are designed and offered for the special use of
 the Synod, regional church agencies and/or congregations?

Other services?

Local Item(s):

Document(s):

Summary Judgment: In general, to what extent is the institu-
 tion rendering special services to the Synod, regional church
 agencies and congregations?

to a high degree		somewhat		not at all
1	2	3	4	5

APPENDIX B

STATEMENT ON THE STUDY

Purpose of the Study

The purpose of this study is to describe how four selected colleges of the Lutheran Church - Missouri Synod manifest educational purposes which are of importance and benefit to the Church. Two colleges with high ratios of professional church-work students will be compared to two colleges with lower ratios. The case study approach allows the researcher to examine each institution in terms of its self-understanding of its mission.

Rationale

The colleges of the Lutheran Church - Missouri Synod have provided training for professional church-workers for over a century. Now that many of the colleges are expanding their curricula to include general education, liberal arts and other vocational education programs, the concern is expressed by many in leadership positions that they are of lesser value to the Church. It is a contention of this researcher that the colleges have and continue to serve many purposes of importance to the Church. The colleges remain as important to the Church as ever and merit the continued support of the Church.

Purposes

A review of literature on church-related higher education reveals a history of development and change in the purposes of church-sponsored higher education. Education missions are responses to many factors--some theological, economic, social, political as well as local educational traditions. A number of educational purposes have remained constant over time among church-related colleges. They are the following:

1. Declaration of a Christian (Lutheran) stance.
2. An educational process from a Christian point of view.
3. An educational community with worship opportunity and religious activity.
4. Provision of special resources for the Church.

5. Education of both professional and non-professional church-workers.

Methodology

Focused interviews will be conducted with selected administrators, faculty, student groups and alumni.

APPENDIX C

COLLEGE CATALOGS USED

Lutheran Church-Missouri Synod Colleges:

Concordia - Ann Arbor (1977-78)
Concordia - Austin (1979-80)
Concordia - Bronxville (1976-77)
Concordia - Milwaukee (1979-80)
Concordia - St. Paul (1979-80)
Concordia - River Forest (1977-78)
Concordia - Seward (1979-80)
Christ College - Irvine (1979-80)
St. John's College - Winfield (1976-78)
St. Paul's College - Concordia, MO (1976-78)
Valparaiso University (1976-77)

American Lutheran Church Colleges:

Augsburg (1977-78)
Augustana (1978-79)
California Lutheran (1977-78)
Capital (1975-76)
Concordia - Moorhead (1977-78)
Dana (1976-77)
Luther (1976-77)
Pacific Lutheran (1973-74)
St. Olaf (1976-77)
Waldorf (1975-77)

Lutheran Church in America Colleges:

Augustana (1977-79)
Bethany (1977-79)
Carthage (1977-79)
Grand View (1974-75)
Gustavus Adolphus (1976-77)
Midland Lutheran (1978-79)
Newberry (1975-76)
Suomi (1975-77)
Susquehanna (1973-75)
Upsala (1974-76)
Wagner (1975-76)
Wittenberg (1976-77)